PART 3

FULL TRANSCRIPTION OF THE

MADKHALI

SERIES

INTRO

Shamsi:[1] If Aḥmad Mūsā Jibrīl encouraged his followers to study books of the Salaf, they would leave him. Do you understand, *akhī*? They would leave him, because by studying books of the Salaf, they know this man is a *Khārijī*.

You work for the government, you FBI agent, *al-ḥamdu liLlāh*, and his followers, the majority are on TikTok, FBI agents.

Shamsi: I'm not going to lie to you, brother. I believe he's (Shaykh Aḥmad Mūsā Jibrīl) an FBI agent.

Shamsi:[2] Claiming things about Madkhalis.

Daniel: Claiming what?

Shamsi: Things about Madkhalis. Saying Madkhalis…

Daniel: Yeah, they're agents.

Shamsi: Yeah, Allāh**,** the Most High…

Daniel: Bootlickers.

Shamsi: Yeah, okay. Show me (that) they're agents from proof.

PGL: For 30 plus years, the Madkhalis have yet to produce a single academic refutation with proof from the Shaykh that proves he's from the Khawārij—proof that is brought within its appropriate and intended context. Instead, the Madkhalis have brought forth red paint through the eyes, childish name-calling, and slanderous accusations. In all these years, the only response of proof that they've managed to come up with is to claim that Shaykh Aḥmad Mūsā Jibrīl has allegedly made *takfīr* of the so-called "Muslim rulers", and therefore he's from the Khawārij.

Brother:[3] Shaykh Aḥmad Mūsā Jibrīl…

Shamsi: Ah, this guy! *Akhī*, this guy is a big *Khārijī*, man.

Brother: Okay, he's a big *Khārijī*.

Shamsi: Yes.

Brother: By Allāh, anybody that is sincere about their *dīn*, and really, and honestly has an interest…

---

[1] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=44
[2] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=68
[3] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=115

Shamsi: He's a big *Khārijī*, man.

Brother: Go, listen to his talks, and decide for yourself (if) he's a *Khārijī*. What makes you a *Khārijī*?

Shamsi: Huh—no, no, wait, wait, wait. He makes *takfīr* of the "Muslim leaders".

PGL: Who are some of the rulers of the Muslim world that this *zindīq* Shamsi believes to be Muslim? Not only that, he believes that if you don't give *bayʿah* (i.e. an oath of allegiance) to these people, you will have died a death of *jāhiliyyah*.

Shamsi:[4] Prophet Muhammad, he said: whoever goes to sleep and has no *bayʿah* (an oath of allegiance), he will die a death of *jāhiliyyah*.

Daniel: Who do you make *bayʿah* to? Who do you make *bayʿah* to?

Shamsi: No, no, no—wait, wait, wait.

Daniel: Who do you make *bayʿah* to? Which ruler do you make *bayʿah* to?

Shamsi: No, no, no—I'm Algerian, to (Abdelmadjid Tebboune).

Daniel: To who?

Shamsi: Tebboune, (the) Algerian president—he's my president.

Tebboune:[5] The law, the international law—in the time since its independence until our present day—Algeria hasn't exited even a millimetre outside the bounds of international law, and perhaps we may be the only nation to adhere to it to such an extent.

Reporter: (As in) not involving yourselves in the affairs of other countries (i.e., respecting and adhering to their sovereignty)?

Tebboune: Not getting involved, as well as hearing and obeying (the commands of) the United Nations.

Reporter: So yes, international law…

Tebboune: The United Nations. What the United Nations decree, we implement.

PGL: In order to try and gaslight his audience and divert the attention away from the *kufr* of these world leaders, he tries to sensationalize the matter and liken us calling out the *kufr* and *zandaqah* of these individuals to us somehow caring about their shoe size.

Shamsi:[6] And likewise, we teach him Muhammad ibn Abd al-Wahhab's book, *al-Kufr bi'l-Ṭāghūt*, explained by 'Shaykh' Ṣāliḥ al-Fawzān. However, the Khawārij way, *al-Kufr bi'l-*

---

[4] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=149
[5] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=164
[6] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=202

Ṭāghūt is to know the shoe size of Muhammad bin Salman, to know the suit (size) of Abdelmadjid Tebboune. That's not *al-Kufr bi'l-Ṭāghūt*, that's called a joke.

PGL: If you haven't already seen from part 1 and 2 (of the Madkhalī series) the *tadlīs* and outright lies that are perpetrated by these Madkhalīs in order to justify and legitimize the *kufr* of their masters, this video too will expose the *zandaqah* of these individuals.

Have you not noticed that after Faris al-Hammadi, the *zindīq*, decided to go out of his way to attack the Shaykh by way of slander and ad hominem attacks, that Allāh made his mentions synonymous with being a Rabbi?

Shamsi the rat, by the will of Allāh, will too realize the meaning first-hand of when Allāh says upon the tongue of His Messenger:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالحَرْبِ [7]

"Whosoever shows enmity to a walī (friend) of Mine, then I have declared war against him."

I ask **Allāh** to make this a means of khayr and guidance, and a means to fulfil the right our Muslim brother has upon us in defending him in the face of slander, lest Allāh forgive our many sins. I say, while seeking the aid of Allāh…

[7] Ṣaḥīḥ al-Bukhārī, 6502

الحَمْدُ للَّه رَبِّ الْعَالمِينَ، وَالْعَاقبَةُ للْمُتَّقينَ، وَلا عُدْوَانَ إِلَّا عَلَى الظَّالمِينَ.
وَأَشْهَدُ أَنْ لا إِلهَ إِلَّا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، إِلهُ الأَوَّلِينَ وَالآخِرِينَ، وَقَيُّومُ السَّمَاوَاتِ وَالأَرَضِينَ.
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، سَيِّدِ الْمُرْسَلِينَ، وَإِمَامَ الْمُتَّقِينَ، وَقَائِدِ الْمُجَاهِدِينَ.
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ، وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.
أَمَّا بَعْدُ

Praise be to Allāh, the Lord of the Worlds, and the outcome in the end is for none other than the God-Fearing and Conscious Ones, and there is no aggression except upon those who are oppressors. And I testify that there is nothing and no one worthy of worship except Allāh, Alone with no partner, the Lord of the first and last of creation, the Sustainer and Maintainer of the Heavens and Earths, and Muḥammad is His Slave and [last and final] Messenger.

The Master of all Messengers, and the Imām of all those who are God-Fearing, and the leader of all those who strive in the path of Allāh (Mujāhidīn). May the Ṣalāh and Salām of Allāh be upon him, his Companions, and those who followed them with goodness and sincerity until the Last Day. As for what follows…

Tadlīs (intentional misrepresentation) is what the manhaj of the Madkhalīs is built upon. They cannot base their manhaj in anything concrete because it is an innovated manhaj to begin with. So they take a portion from the statement of this scholar, take a portion from another scholar, take a portion of a tafsīr from one page, and combine it all together in order to formulate a mixture of incomplete, out-of-context statements and opinions and slap it with the title of "Salafiyya". Among the implied byproducts of their innovated manhaj is the implicit belittling of some of their biggest scholars and heads. They cite their biggest scholars and heads as proof for them, whilst in reality they are nothing but a proof against them.

The manhaj of the Salaf is consistent and does not change with time, nor with the whims and desires of the rulers of the time. What is ḥalāl at the time of Saʿīd ibn al-Musayyib, who is a giant from the Tābiʿīn, who used to openly make duʿāʾ against the rulers of his time and likewise criticise them behind their backs, does not suddenly become khurūj al-lisān at the time of Muḥammad ibn Salmān or Muḥammad ibn Zāyid, ʿalayhim laʿnatullāh.

What is ḥalāl and praiseworthy for the Salaf does not suddenly become ḥarām for us because some government-sponsored and propped-up scholar says so. Surely no one will take the statement of a government-sponsored scholar over the likes of Imām Ibn Jarīr al-Ṭabarī, who succinctly summarised the way of the Salaf with regards to their approach towards the fasād (corruption) spread by a Muslim ruler, not these **kafarah** (disbelievers) we have today.

The cognitive dissonance present within the madkhalī mind is only a sign that their manhaj is nothing but a hodgepodge manhaj which is not even carefully thought out. Rather, it is a dynamic and ever-evolving manhaj, with its later iterations refuting its previous ones and vice versa.

Shamsi:[8] These āyāt were revealed about the Jews who changed Allāh's Law, changed Allāh's Speech, the Khawārij—they don't want to say to you [this], okay. Then they come

[8] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=444

[and say] “codification,” “legislating”—they start playing with words now, this “codification” and “legislating.” Imām al-Albānī said this just goes back to “judging by other than what Allāh sent down.”

They say, “No, it’s different. [Legislating] laws means [when] he legislated it, he’s kāfir because he’s making tashrīʿ (legislating) now…” Where did you get this—tashrīʿ this, tashrīʿ that—where? Let’s go back to the Salaf, where? Where did you get that from? All this goes back to “judging by other than what Allāh sent down.” You’re just using different names, “codification” and “legislating,” okay? Just like Imām al-Albānī mentioned.

Ṣāliḥ al-Shaykh:[9] And from its manifestations is when there is a permanent legislation to be implemented (and enforced) which contradicts the laws of Allāh. This legislation, **by virtue of it being made a legislation (to govern the people by), is kufr, and the legislator(s) is a kāfir. And his kufr is apparent and clear, because he made himself a ṭāghūt**, and he ordered the people to worship him by virtue of obeying him (in that which contradicts the Sharīʿah), while he is pleased with it (i.e., the enforcement of the laws).

PGL: These ignoramuses are either taking a swipe at their own senior scholars, or they do not actually study the works of their own so-called “senior scholars.” They think we made this distinction ourselves. Further, do they not know what Fawzān says about al-Albānī, on more than one occasion? With certainty, two people with conflicting creed cannot both be Imāms of the Sunnah, let alone Imāms of Salafiyyah.

Albānī:[10] That which we understood from the proofs from the Book of Allāh and the Sunnah, and the sayings of the Imāms from the Ṣaḥābah and the Tābiʿīn, and the mujtahid Imāms, is that anything which surpasses the actions of the heart and extends beyond them, from that which is considered actions of the limbs, is **<u>only a condition for perfecting īmān, and not a condition for having īmān.</u>**

1st Occasion Ṣāliḥ al-Fawzān Responds

Questioner:[11] And the last question, Shaykh Ṣāliḥ al-Fawzān, may Allāh place blessings in your life. I heard, may Allāh preserve you, in some of the cassette tapes, that those who are associated with being people of knowledge say, may Allāh preserve you, that actions of the limbs are a condition of perfecting īmān (and not a condition for having īmān) according to Ahl al-Sunnah, and—

Ṣāliḥ al-Fawzān: This is the madhhab of the Murjiʾah. They lie. This is not the madhhab of Ahl al-Sunnah…

Questioner: And he says, may Allāh preserve you, that the Salaf differentiated between [having] īmān and actions of the limbs…

Ṣāliḥ al-Fawzān: He’s a liar. This person is lying upon the Salaf…

---

[9] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=482
[10] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=563
[11] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=619

Ṣāliḥ al-Fawzān: He's a liar. This person is lying upon the Salaf…

Questioner: This, may Allāh preserve you, was found in the cassettes of Albānī…

Ṣāliḥ al-Fawzān: Yeah, Albānī has irjāʾ… (inaudible)

Questioner: The aid of Allāh is sought. May Allāh reward you with good, Shaykh Ṣāliḥ al-Fawzān, and may Allāh grant you forgiveness…

2nd Occasion Ṣāliḥ al-Fawzān Responds

Questioner: [12]May Allāh preserve you, we have another question, Shaykh Ṣāliḥ al-Fawzān, may Allāh preserve you. There's been an audio clip of you that has spread on YouTube, in which you say that Albānī has irjāʾ.

Ṣāliḥ al-Fawzān: Huh?

Questioner: That you said Albānī has irjāʾ.

Ṣāliḥ al-Fawzān: Yeah, he has irjāʾ. His madhhab is irjāʾ, and irjāʾ spread because of him…

Questioner: Okay, but what about the statement of Shaykh Ibn ʿUthaymīn, in which he said about the one who says Albānī has irjāʾ that he either doesn't know Albānī or doesn't know irjāʾ? How do we reconcile these conflicting sayings about Albānī?

Ṣāliḥ al-Fawzān: It didn't reach Ibn ʿUthaymīn [what Albānī said]. When he was approached, he responded with what he knew… May Allāh preserve your life.

Questioner: Okay. May Allāh reward you with good, Shaykh.

Ṣāliḥ al-Fawzān: You're welcome.

Questioner: May Allāh preserve you.

PGL: This is just a small taste of the cognitive dissonance present within the birdbrain Madkhalīs, as we've previously detailed in Part 1 and Part 2 of the Madkhalī series, whereby the unsuspecting Madkhalī will find two seemingly contradicting opinions of one scholar or scholars, and instead of trying to reconcile the two and understand the intended tafsīr, they just chalk it up to the scholar so-called retracting. It is actually extremely embarrassing. They deceive their ignorant followers, Hadānallāhu wa iyyāhum (may Allāh guide them and us), due to the simple fact that they do not know Arabic. As a result, they have to rely on these zanādiqah and their mischaracterisations and misrepresentations of the Salaf and scholars at large, as we will show you in this video. Wa biLlāhi al-tawfīq.

---

[12] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=674

Chapter 1: Using Scholars' Statements out of Context

Shamsi: [13]Ibn Taymiyyah said—Ibn Taymiyyah [is] another person they misquote: "And when a person makes ḥalāl what is ḥarām by consensus, or makes ḥarām what is ḥalāl by consensus, or replaces [by falsely attributing to the Sharīʿah that which is or is not within the Sharīʿah] by consensus, then he is a disbelieving apostate, by the consensus of the scholars." They stop here…

PGL: For example, Ibn Taymiyyah states in his Majmūʿ al-Fatāwā:

وَالإِنْسَانُ مَتَى حَلَّ الحَرَامَ المُجْمَعَ عَلَيْهِ، أَوْ حَرَّمَ الحَلالَ المُجْمَعَ عَلَيْهِ، أَوْ بَدَّلَ الشَّرْعَ المُجْمَعَ عَلَيْهِ، كَانَ كَافِرًا مُرْتَدًّا بِاتِّفَاقِ الْفُقَهَاءِ

And when a person makes ḥalāl what is ḥarām by consensus, or makes ḥarām what is ḥalāl by consensus, or replaces [by falsely attributing to the Sharīʿah that which is or is not within the Sharīʿah] by consensus, then he is a disbelieving apostate, by the consensus of the scholars.

He continues and said:

وَفِي مِثْلِ هذَا نَزَلَ قَوْلُهُ ـ عَلَى أَحَدِ الْقَوْلَينِ ـ:
﴿ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولئِكَ هُمُ الْكَافِرُونَ ﴾،
أَيْ: هُوَ الْمُسْتَحِلُّ لِلْحُكْمِ بِغَيْرِ مَا أَنْزَلَ اللَّهُ.
وَلَفْظُ الشَّرْعِ يُقَالُ فِي عُرْفِ النَّاسِ عَلَى ثَلاثَةِ مَعَانٍ.

And in similar meaning, the saying of Allāh was revealed according to one of the two opinions: {…And whosoever does not judge by what Allāh sent down, verily they are the disbelievers}, meaning the one who makes ḥalāl to judge by other than what Allāh sent down, and the meaning of Sharīʿah, based on the understanding of the people, is of three meanings…

For some reason, the Murjiʾah seem to think this is something that refutes us. What will be shown in later chapters is that Ibn Taymiyyah uses the same āyah as proof for the kufr of those who permanently judge by man-made laws. I wonder if they will call Ibn Taymiyyah a Khārijī, or maybe he "retracted"? You never know. And this just goes to show you that the manhaj of the Murjiʾah is built upon tadlīs, and requires a certain level of inherent stupidity and ignorance amongst its followers in order for it to flourish.

Shamsi:[14] They—Shaykh al-Albānī and Shaykh ʿAbd al-Salām Burjis—said, okay, so you're saying if he rules by one specific matter, it is minor kufr. Okay, if he rules by one specific matter by other than Allāh's legislation and he believes it is ḥalāl, is he kāfir or not? He's kāfir. So it's not about the specific matter; it's about istiḥlāl. Because if he rules by—now, Shaykh al-Albānī said, okay, if he rules by five matters by other than Allāh's legislation, okay, and he doesn't believe it's ḥalāl, nothing—he's just following his desires.

But in one specific matter—so there are two rulers. One ruler, he's ruling by other than Allāh's legislation in five matters, okay? Another ruler—and the first ruler doesn't believe

[13] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=765
[14] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=854

it's ḥalāl, he's just following his desire. The other ruler, he's ruling by other than Allāh's legislation in a specific matter, only one matter, but he believes it's ḥalāl—which one is kāfir? The second one. So it's not about the amount [of matters], as Shaykh ʿAbd al-Muḥsin ʿAbbād mentioned likewise…

PGL: The reality is, these morons do not even understand our position. We believe the general meaning of the āyah, "wa man lam yaḥkum bimā anzala Allāh fa-ulāʾika hum al-kāfirūn," is such that, barring an inherently kufrī or shirkī act, one must accompany a major or minor sin with istiḥlāl in order for it to be major kufr. This is a general principle of Ahl al-Sunnah, that we do not make takfīr of the doer of major sins as long as they do not deem what is ḥarām by consensus to be ḥalāl, and vice versa.

Our position

Shaykh Khālid al-Fulayj: [15]And from the Names of Allāh is the Name – the Judge, and He is the Judge, and the Originator of Judgements (Laws to be followed). Glory be to Him, the Most High. And "Judging by other than what Allāh Sent Down" is of different manifestations; it has many different manifestations. The first manifestation in "Judging by other than what Allāh Sent Down" is legislating and codifying [law].

For someone to legislate a [man-made] sharīʿah and codify a law(s), and impose upon the people to seek its judgement – **and this is [major] kufr** according the general [body of Muslims].

Moreover, Ibn Kathīr relayed a consensus upon the kufr of the one who legislates [a man-made sharīʿah], and the one who codifies laws, and the one who imposes these laws upon the people (i.e., imposes upon the people to seek its judgement) – **<u>are disbelievers according to the consensus of the Muslims</u>**, as cited by Ibn Kathīr, and he (i.e., the person who does these things) is a mushrik, who has fallen into a nullifier of the 10 nullifiers of Islām.

<u>By making himself a partner to Allāh</u> with regards to sharing in His sole right to legislate [laws to be obeyed and followed and its judgement sought].

The second manifestation, the one who judges by other than the Sharīʿah of Allāh. He doesn't codify [law], nor does he legislate [a man-made sharīʿah], rather he judged in accordance with a law of so-and-so man-made sharīʿah. The first [manifestation] is the codifier of law and the legislator [of man-made sharīʿah], and the second [manifestation] is the one who judges.

The one who judges by other than what Allāh sent down also has various manifestations. The first manifestation is that he prefers another [man-made] law over the Law of Allāh – and this person is, by consensus, a kāfir. The second manifestation is to make another [man-made] law equal to the Law of Allāh, and this as well, is kufr by consensus.

The second manifestation is to make another [man-made] law equal to the Law of Allāh, and this as well, is kufr by consensus.

[15] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=958

The third manifestation is that he doesn't equate, nor does he prefer, rather he permits – he says, "It's okay [to judge by other than what Allāh Sent Down], [he says] the Law of Allāh is better, but that it's okay to judge by other than what Allāh sent down" – and this is kufr by consensus, because this all goes back to belief [or that which necessitates a disbelieving belief].

The fourth manifestation is that he judges by other than what Allāh sent down, and he falsely ascribes this judgement to Allāh (i.e., to His Sharīʿah), and this is also kufr by consensus. Meaning, he comes and judges in accordance with a law or a man-made sharīʿah he placed, then he says this judgement of his is in accordance with the judgement of Allāh and His Messenger.

And this lying upon Allāh – [it's kufr] from the vantage point of lying upon Allāh, and also judging by other than what Allāh Sent Down.

The fifth manifestation, tabdīl (to replace): to replace the Sharīʿah of Allāh – he doesn't prefer, equate, doesn't deem it okay, and he views the Law of Allāh as the best and most high, and that it's impermissible to judge by anything except the Law of Allāh – but he removes the Sharīʿah of Allāh and replaces it with another man-made sharīʿah in which he judges [permanently] by – and this is also kufr in Allāh.

And Ibn Kathīr has likewise cited the ruling upon the Tattār when they placed al-Yāsiq and imposed its judgement upon the people, that they were disbelievers in that tabdīl (replacing). And Shaykh Muḥammad bin Ibrāhīm mentioned that whosoever places the accursed ṭāghūt (man-made law) in the place of the Clear Qurʾān, then his kufr is of the clearest of clear, and he was truthful [in that]. May Allāh have mercy upon him. And this [5th manifestation] is [of course] kufr.

Some of the latecomers went against this understanding, but the reliable position is that it is kufr by consensus. The one who replaces and puts in place of the Sharīʿah, removes the Sharīʿah of Allāh, and comes with a [contradicting] man-made sharīʿah – then he is a disbeliever with this removal, and this replacement.

The sixth manifestation, the one who judges in a matter from the matters [of dispute between two people or parties by other than what Allāh sent down], out of desire, seeking nearness to someone he is close to [by judging in his favour], or for the desire of attaining wealth—then this manifestation, there is a difference of opinion as to whether he disbelieves or not.

From the people of knowledge are those who have made unrestricted takfīr of such a judge, and this is attributed to Ibn Masʿūd. When he was asked about al-suḥt (bribery) for judging by other than what Allāh sent down, he said, "That is [major] disbelief," thus making judging by other than what Allāh sent down between two parties disbelief unrestrictedly.

Whilst the majority of the people of knowledge hold that the one who does so in an individual case, or in a matter from the matters, and judges by other than what Allāh [in this case or dispute], then he does not commit major kufr; rather, he commits a minor kufr. And this is based upon what is narrated on the authority of Hishām bin Ḥujayr, from Ṭāwūs, that Ibn ʿAbbās said: "Kufran dūna kufr."

And it was also relayed on the authority of Ṭāwūs, from his father, that Ibn ʿAbbās said: "It is kufr; however, it is not the kufr which you alluded to (i.e., it is minor kufr)."

And this is what Imām Aḥmad is upon, and the Imāms of the people of knowledge, and it is what is said by Shaykh al-Islām Ibn al-Qayyim: the one who judges by other than what Allāh sent down in a matter from the matters, whilst not making his judgement a sharīʿah that replaces [the Sharīʿah of Allāh], then he does not disbelieve, and that it is of the minor kufr that does not exit one from the realm of Islām.

Shamsi: [16]They said, no, no, we accept this ḥadīth/athar of Ibn ʿAbbās; we are with you [pseudo] Salafīs. However, this athar of Ibn ʿAbbās—during his lifetime there was no one ruling by man-made laws and so on—so Ibn ʿAbbās was speaking about a specific time. That is a lie. It is general, firstly. Secondly, they said the meaning of kufran dūna kufr: if he rules (governs) by Sharīʿah, but in a specific matter he does not rule (judge) by Sharīʿah, he rules by other than what Allāh legislated.

They say this is minor kufr. Shaykh ʿAbd al-Salām Burjīs, Shaykh Ibn ʿUthaymīn (x3), Shaykh Ibn Bāz said, "Where did you get this [distinction from]?" Yes…

PGL: What's ironic, Ibn ʿUthaymīn is the one who lays out a distinction quite clearly, and this is just another proof to show you how ignorant these clowns are of the works of the very scholars they like to claim. In his *Majmūʿ al-Fatāwā* [Question No. 228], he is asked:

هَلْ هُنَاكَ فَرْقٌ فِي المَسْأَلَةِ المُعَيَّنَةِ الَّتِي يَحْكُمُ فِيهَا الْقَاضِي بِغَيْرِ مَا أَنْزَلَ اللَّهُ، وَبَيْنَ المَسَائِلِ الَّتِي تُعْتَبَرُ تَشْرِيعًا عَامًّا؟

*Is there a difference between an individual matter that is judged by the **qāḍī**, by other than what Allāh sent down, and the matters that are considered general legislation (to be applied on the masses)?*

He responded and said:

نَعَمْ هُنَاكَ فَرْقٌ، فَإِنَّ المَسَائِلَ الَّتِي تُعْتَبَرُ تَشْرِيعًا عَامًّا لا يَتَأَتَّى فِيهَا التَّقْسِيمُ السَّابِقُ، وَإِنَّمَا هِيَ مِنَ الْقِسْمِ الأَوَّلِ فَقَطْ، لأَنَّ هَذَا الْمُشَرِّعَ شَرَعَ تَشْرِيعًا يُخَالِفُ الإِسْلامَ، إِنَّمَا شَرَعَهُ لاعْتِقَادِهِ أَنَّهُ أَصْلَحُ مِنَ الإِسْلامِ وَأَنْفَعُ لِلْعِبَادِ، كَمَا سَبَقَتِ الإِشَارَةُ إِلَيْه

Yes, there is a difference [between these two]. For the matter that is considered general legislation, the conditions that are mentioned in the previous tafṣīl do not apply; rather, it is only from the first type (what we just mentioned from Fatwā 227). Because [when] this legislator legislates a legislation that contradicts the Sharīʿah (Islām), he only does so by believing that this legislation is better than the Sharīʿah and more beneficial to the people, as was mentioned earlier.

Clear. So to bring the condition of istiḥlāl on the matter of someone committing general legislation [that contradicts the Sharīʿah of Allāh] is either intentional deceit or intense ignorance.

Shamsi: [17]That is tabdīl. That's why when a Khārijī comes and says, "But if he replaces the Sharīʿah…" Tabdīl—wait. There's tabdīl and istibdāl. If it's tabdīl (baddala), he comes and

---

[16] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=1285
[17] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=1417

changes and falsifies Allāh's Law, and he attributes it to Allāh's Law—this guy is a kāfir, if he knows it's Allāh's Law.

But remember, we're going to come to how to apply takfīr [this takfīr of falsifying the Book of Allāh is called general takfīr, i.e., not individualistic]. So we say whosoever does this is a kāfir, generally, not individually—that's general, okay…

PGL: So, going to what the scholars have said, such as Ibn Taymiyyah, Ibn al-ʿArabī al-Mālikī—when these scholars discuss "ascribing something to the Sharīʿah" as being major kufr or necessitating kufr, all they're saying is that it's major kufr if someone makes istiḥlāl of what is ḥarām by consensus, or vice versa. That's it.

And Ibn Taymiyyah even makes it very clear and explicit in his statement regarding "ascribing something to the Sharīʿah." He said, when describing what الشَّرْعُ الْمُبَدَّلُ is, he said:

فَمَنْ قَالَ إِنَّ هَذَا مِنْ شَرْعِ اللَّهِ فَقَدْ كَفَرَ بِلا نِزَاعٍ، كَمَنْ قَالَ: إِنَّ الدَّمَ وَالْمَيْتَةَ حَلال.

So whoever says that so-and-so is from the Sharīʿah of Allāh, then he has committed [major] kufr, without dispute. ***<u>Similar to the one who says</u>****: the drinking of blood and eating of dead animal meat is ḥalāl….*

He's qualifying it right after:

كَمَنْ قَالَ: إِنَّ الدَّمَ وَالْمَيْتَةَ حَلال

Similar to the one who says: the drinking of blood and eating of dead animal meat is ḥalāl….

Claiming that something is part of the Sharīʿah necessitates that you are saying it is either ḥalāl or ḥarām, since our only valid source of what makes something ḥalāl or ḥarām is the Sharīʿah, and by extension Allāh. It is His Sharīʿah. That is why Abū Bakr bin al-ʿArabī said in *al-Aḥkām al-Qurʾān*, when commenting on the āyah in Sūrah al-Māʾidah (5:44), he said:

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهَ فَأُولَئِكَ هُمُ الْكَافِرُونَ[18]

وَهَذَا يَخْتَلِفُ إِنْ حَكَمَ بِمَا عِنْدَهُ عَلَى أَنَّهُ مِنْ عِنْدِ اللَّهِ فَهُوَ تَبْدِيلٌ لَهُ يُوجِبُ الْكُفْرَ

And this differs if he believes that which he judged with to be from Allāh; then it is tabdīl (i.e., the Sharīʿah), ***<u>which necessitates disbelief.</u>***

So, if one commits a known sin which is deemed a sin by consensus, or judges between two parties by other than what Allāh sent down—knowingly, of course—and attributes this sin or his judgement to be in accordance with the Sharīʿah, or from the Sharīʿah, or from Allāh, then this is tabdīl of the Sharīʿah of Allāh, which necessitates kufr. And what is this kufr that is necessitated? Istiḥlāl. Istiḥlāl al-ʿaqadī (creedal istiḥlāl). And this is very important, and we will visit this later on in the video, inshāʾ Allāh.

---

[18] Sūrah al-Māʾidah (5:44)

We have to understand, first and foremost, that every action is a judgement. Either it is in accordance with what Allāh sent down, or it is not. Even then, however, there are different degrees. For example, when someone commits shirk, he is, in reality, judging by other than what Allāh sent down. Allāh says:

وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلۡحَرۡثِ وَٱلۡأَنۡعَٰمِ نَصِيبٗا فَقَالُواْ هَٰذَا لِلَّهِ بِزَعۡمِهِمۡ وَهَٰذَا لِشُرَكَآئِنَا فَمَا كَانَ لِشُرَكَآئِهِمۡ فَلَا يَصِلُ إِلَى ٱللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمۡ سَآءَ مَا يَحۡكُمُونَ[19]

*{And they assign to Allah a share of the tilth and cattle which He has created, and they say: "This is for Allah according to their pretending, and this is for our (Allah's so-called) partners." But the share of their (Allah's so-called) "partners" reaches not Allah, while the share of Allah reaches their (Allah's so-called) "partners"! **<u>Evil is the way they Judge</u>**!}*

Allāh says, *"evil is the way they judge."*As we stated earlier, committing shirk falls under "judging by other than what Allāh sent down." Imagine some donkey comes along and says, *"It's only kufr if he ascribes the shirk to Allāh, or to the Sharīʿah, or says committing shirk is ḥalāl."* Or if they cite the statement of Ibn ʿAbbās, or the Tābiʿīn regarding kufran dūna kufr, or the statement of the scholars after him, or the statement of Ibn Taymiyyah that we cited earlier, or the statement of Ibn al-ʿArabī al-Mālikī—with regards to someone committing major shirk—imagine if they cited those statements. Someone comes and does shirk, and they say, *"Ah, this is kufran dūna kufr, unless he makes istiḥlāl."* This would be idiocy, **<u>and to do so would necessitate zandaqah (heresy).</u>**

In summary, to believe that any and all sinful actions require istiḥlāl to reach major kufr is the manhaj of the Murjiʾah, with no doubt; this is very clear. This is widely known, even by the scholars you claim to be scholars. While to say that any and all sinful actions inherently necessitate major kufr is the manhaj of the filthy and accursed Khawārij, and Ahl al-Sunnah are between these two extremes.

---

[19] Sūrah al-Anʿām 6:136

Chapter 2: A Clear Distinction from the Mother Books

We find in Tafsīr al-Baghawī a statement which provides us with an encompassing understanding that engulfs all the various manifestations of al-Ḥukm bi-Ghayr mā Anzala Allāh, and likewise most of the sayings of the scholars—past and present (from Ahl al-Sunnah)—into one. This comes by way of one of the close companions of Imām al-Shāfiʿī (رحمه الله):

وسُئِلَ عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْكِنَانِيُّ عَنْ هذِهِ الآيَاتِ، فَقَالَ: إِنَّهَا تَقَعُ عَلَى جَمِيعِ مَا أَنْزَلَ اللَّهُ، لا عَلَى بَعْضِهِ، وَكُلُّ مَنْ لَمْ يَحْكُمْ بِجَمِيعِ مَا أَنْزَلَ اللَّهُ فَهُوَ كَافِرٌ ظَالِمٌ فَاسِقٌ. فَأَمَّا مَنْ حَكَمَ بِمَا أَنْزَلَ اللَّهُ مِنَ التَّوْحِيدِ وَتَرْكِ الشِّرْكِ، ثُمَّ لَمْ يَحْكُمْ بِبَعْضِ مَا أَنْزَلَ اللَّهُ مِنَ الشَّرَائِعِ، لَمْ يَسْتَوْجِبْ حُكْمَ هذِهِ الآيَاتِ

And ʿAbd al-ʿAzīz bin Yaḥyā al-Kinānī (Abū al-Ḥasan al-Kinānī) was asked about these āyāt, and he said: It (i.e., the apparent meaning) applies for [the one who abandons] all that which Allāh sent down, and not only part of it. So for the one who does not judge at all by what Allāh sent down (either by not coming with any action of a Muslim, or a judge not judging in any and all matters by what Allāh sent down), then he is a disbelieving and oppressive fāsiq. As for the one who judges by what Allāh sent down ***with respect to tawḥīd and leaving off shirk****, but then comes up short with judging by what Allāh sent down with respect to some of the obligations and prohibitions, the [apparent] meaning of this āyah does not apply to him.*

And in a similar statement cited by al-Qurṭubī in his tafsīr:

وَقِيلَ: أَيْ وَمَنْ لَمْ يَحْكُمْ بِجَمِيعِ مَا أَنْزَلَ اللَّهُ فَهُوَ كَافِرٌ، فَأَمَّا مَنْ حَكَمَ بِالتَّوْحِيدِ وَلَمْ يَحْكُمْ بِبَعْضِ الشَّرَائِعِ فَلا يَدْخُلُ فِي هذِهِ الآي

And it was said [by some of the scholars with regards to this āyah]: As for the one who does not judge by any of what Allāh sent down, then he is a kāfir. As for the one who acts by tawḥīd [and abstains from shirk], but does not judge by some of the commandments [or prohibitions] of the Sharīʿah, then he does not enter into the [apparent] meaning of this āyah.

Now we have established a principle: actions that are not inherently related to a deficiency in tawḥīd, nor involved, in one way or another, in major shirk or major kufr—then the tafṣīl which conditions istiḥlāl (or that which is necessitated by istiḥlāl) for it to reach major kufr applies.

With regards to matters having to do with actions that are inherently shirk or kufr, then this tafṣīl is not only not considered, but explicitly rejected, as al-Shaykh Muḥammad bin Ibrāhīm clearly states in his famous letter (تحكيم القوانين الوضعية), which breaks the back of the people of innovation. He said:

وَلَعَلَّكَ أَنْ تَقُولَ: لَوْ قَالَ مَنْ حَكَّمَ الْقَانُونَ: أَنَا أَعْتَقِدُ أَنَّهُ بَاطِلٌ، فَهذَا لا أَثَرَ لَهُ، بَلْ هُوَ عَزْلٌ لِلشَّرْعِ، كَمَا لَوْ قَالَ أَحَدٌ: أَنَا أَعْبُدُ الأَوْثَانَ وَأَعْتَقِدُ أَنَّهَا بَاطِل

*And perhaps you'll say: If the person who governs by man-made laws says, "I believe that these man-made laws are false." This has no weight to it; rather, [his action] is removing [the governing] of the Sharīʿah—**and it is similar to someone saying**: "I worship these idols, but I believe they're falsehood (i.e., not worthy of being worshipped)."*

One thing I've found to be very unusual about the Madkhalīs is how confident and brazen they are with regards to citing statements and principles. For instance, the issue of istibdāl.

Lies & Deception re: Istibdāl

Shamsi:[20] And there's a difference between tabdīl (taḥrīf) and istibdāl (replacing). They say, "Whoever replaced the Sharīʿah of Allāh, then he is a disbeliever." Tabdīl, as the scholars have mentioned, means—one of the Salaf said—"When you change the Law of Allāh, then you ascribe it to Allāh." Like who? The Jews. Istibdāl: you change it (the Law of Allāh), but you don't say it's from Allāh; you're [only] following desires. This is a sin [only].

ʿAbd al-Raḥmān Ḥasan:[21] The issue of istibdāl—you said the Jews did istibdāl. Akhī, please, bārak Allāhu—and don't cut me on this because, uh—(chuckles).

Abu Bara: In shāʾ Allāh.

ʿAbd al-Raḥmān Ḥasan: The Jews—what did they do? They changed the ruling, right? From what? From stoning to what? Blackening the face. Good. And they ascribed it to who? To Allāh—that is istibdāl. Bārak Allāhu fīk, let me finish. It's not the fact that the person changed the ruling and left it like that; he has to ascribe it to Allāh. The Jews ascribed it to Allāh. That's called istibdāl, **<u>by consensus</u>**. There's no dispute in this issue. Recently they broke it and said, "Ah, if they change the ruling [it's istibdāl]." The person has to ascribe it to Allāh. Istibdāl means "ascribing to Allāh." The Jews said this is how Allāh said it they wrote it in the Torah. They said, "This is from Allāh." That's istibdāl. But if a person changes the ruling and says, you know, it's from me, it's not from Allāh, this is called istibdāl, and we want to know **<u>who preceded</u>** you in that definition, because I have **<u>consensus.</u>**

PGL: As usual is with these Madākhilah, their level of tadlīs (deception) is astonishing. First, there is no consensus, and in fact, there is an agreement to the contrary. Allāh says in Sūrah al-Baqarah:

وَإِذ قُلتُم يٰمُوسَىٰ لَن نَّصبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدعُ لَنَا رَبَّكَ يُخرِج لَنَا مِمَّا تُنبِتُ ٱلأَرضُ مِن بَقلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَستَبدِلُونَ ٱلَّذِي هُوَ أَدنَىٰ بِٱلَّذِي هُوَ خَيرٌ[22]

And [remember] when you said, "O Moses, we cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fum(wheat or garlic),its lentils and its onions." [Moses] said, "Would you exchange that which is better for that which is lower?

Ibn Jarīr said in his tafsīr with regards to istibdāl:

---

[20] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=1839
[21] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=1876
[22] Sūrah al-Baqarah 2:61

وَأَصْلُ الاسْتِبْدَالِ، هُوَ تَرْكُ شَيْءٍ لآخَرَ غَيْرَهُ مَكَانَ المَتْرُوكِ
And the essence of istibdāl: to leave one thing in place of the other.

And al-Qurṭubī said in his tafsīr, with regards to istibdāl:

الِاسْتِبْدَالُ وَضْعُ شَيْءٍ مَوْضِعَ الْآخَرِ، وَمِنْهُ الْبَدَلُ
Istibdāl: to put one thing in the place of the other, and it is to replace with.

So now we have Ibn Jarīr, who died in 310 AH, and we have al-Qurṭubī who died in 671 AH, who both say the same exact thing, and ironically Fawzān says the same exact thing as them.

Questioner:[23] May Allāh give you what's good, O eminent Shaykh. A lot of questions have arisen with regards to implementing man-made laws, and drafting them, and the ruling on the one who replaces the Sharīʿah of Allāh—is it major or minor kufr?

Fawzān: It is not permissible to implement (or enforce) man-made laws or to draft them, **because it is from the ḥukm of the ṭāghūt**, and it is that which falls under, "…*aiding one another upon sin and transgression*…". Whether it be drafting it, implementing (or enforcing) it, or printing it—this falls under "…*aiding one another upon sin and transgression*…", because it is from the ḥukm of the ṭāghūt. As for making tabdīl of the Sharīʿah, then this is absolutely impermissible. As for [what you intended to ask]—**istibdāl—which is replacing the Sharīʿah of Allāh with [contradictory] laws and governing by it, then this is major kufr.** Allāh says: *{"Whoever judges by other than what Allāh sent down, then verily they are of the disbelievers."}* **This is not called tabdīl; this is called istibdāl**. Tabdīl is to use āyāt in areas which they are not intended, this is tabdīl, or misplacing the sayings of the Messenger and using them in situations which they were not intended to be used in—similar to how the Jews did with the tawbah, yes…

PGL: Now if you're thinking this isn't explicit enough what istibdāl is:

Fawzān:[24] This doesn't require any clarity (because it's so clear). They say, "Make clear to us what istibdāl of the Sharīʿah with man-made laws is." This is clear: that the Sharīʿah is cast aside and replaced with man-made laws, as opposed to the Sharīʿah. **This is istibdāl.**

PGL: So when these people come and say there's consensus that istibdāl is when you ascribe it to Allāh, know these people are nothing but liars. And what makes their lie worse is that their lie is not to defend the dīn of Allāh; rather, it is to cement the thrones of their ṭawāghīt, قاتلهم الله جميعا.

Moving on to the context of every time istibdāl is mentioned in the Qurʾān. We find something very interesting, which is a necessitated preference. When Allāh says:

أَتَستَبدِلُونَ ٱلَّذِي هُوَ أَدنَى بِٱلَّذِي هُوَ خَيرٌ[25]
"Would you exchange that which is better for that which is lower?"

---

[23] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=2004
[24] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=2089
[25] Sūrah al-Baqarah 2:61

The Jews, instead of accepting what Allāh granted them from mann and salwā, which was sent to them from the skies, instead asked to be granted that which grew from the earth. When they asked this, Mūsā responded rhetorically to them: "Would you exchange that which is better for that which is lower?"

We understand from Mūsā, in his rhetorical question to them, that when someone replaces one thing for another [permanently], it is understood and implied that one only does so because he thinks that that which is being replaced is inferior, in one way or another, to that which is replacing it. Hence why he says [in meaning]: "Are you asking to replace that which is better with that which is inferior to it?" As in, it does not make sense for you to do this—meaning, their action violates the very essence of common sense. This proves that when istibdāl is done and/or used within the Qurʾān, a necessitated preference is inherent and implied.

وَإِن أَرَدتُّمُ ٱستِبدَالَ زَوجٍ مَّكَانَ زَوجٍ [26]

"But if you intend to replace a wife by another."

What is necessitated by intending to replace one wife for another? That you prefer the new wife over the other in one way or another. It does not need to be verbalised, because it is already implied by necessity. When you divorce one wife specifically to marry another, it is necessitated and implied by the most basic logic and common sense that you preferred the new wife over the old wife in one way or another.

When Allāh says:

إِلَّا تَنفِرُواْ يُعَذِّبكُم عَذَابًا أَلِيما وَيَستَبدِل قَومًا غَيرَكُم وَلا تَضُرُّوهُ شَيـًٔا وَٱللَّهُ عَلَى كُلِّ شَيءٍ قَدِيرٌ [27]

"If you do not march forth, He will punish you with a painful torment and will replace you with another people, and you cannot harm Him at all. And Allāh is able to do all things."

What is implied here by being replaced? That the ones Allāh will replace you with are better than you, and they will march forth in the path of Allāh and not be like you. A preference of those who will replace you is implied by necessity.

<u>Nowhere in the āyah</u> does it say that those who are being replaced are inferior to those that would replace them, yet no one with a sound mind would reject the presence of this inherent and implied preference.

[Similar to] when Allāh says:

هَأَنتُم هَؤُلَآءِ تُدعَونَ لِتُنفِقُواْ فِي سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبخَلُ وَمَن يَبخَل فَإِنَّمَا يَبخَلُ عَن نَّفسِهِۦۚ وَٱللَّهُ ٱلغَنِيُّ وَأَنتُمُ ٱلفُقَرَآءُ وَإِن تَتَوَلَّواْ يَستَبدِل قَومًا غَيرَكُم ثُمَّ لا يَكُونُوٓاْ أَمثَٰلَكُم [28]

"Behold! You are those who are called to spend in the cause of Allāh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his own self. But Allāh is Rich

---

[26] Sūrah al-Nisāʾ 4:20
[27] Sūrah al-Tawbah 9:39
[28] Sūrah Muḥammad 47:38

(free from all wants), and you are poor. And if you turn away, He will exchange you for some other people, and they will not be your likes."

In summary, when istibdāl is used, it necessitates an inherent preference of that which is replaced with over that which is being replaced. So Ahl al-Sunnah say that when you do istibdāl of the Sharīʿah of Allāh with another man-made sharīʿah, then it is necessitated that you prefer this man-made sharīʿah over the Sharīʿah of Allāh, in one way or another.

To condition verbalising this preference is redundant and unnecessary, as we have just shown, since a preference is necessitated inherently. This is just another way the modern-day Murjiʾah have tried to cement the thrones of their ṭawāghīt. Now, am I making up these principles, or are they perpetuated within the statements of the classical scholars, and likewise the scholars which they deem to be Imāms within the Dīn?

Shaykh al-Islām necessitates!

Shaykh al-Islām Ibn Taymiyyah said in *Minhāj al-Sunnah*:

ذَكَرَ سُبْحَانَهُ حُكْمَ التَّوْرَاةِ وَالإِنجِيلِ، ثُمَّ ذَكَرَ أَنَّهُ أَنْزَلَ الْقُرْآنَ، وَأَمَرَ نَبِيَّهُ أَنْ يَحْكُمَ بَيْنَهُمْ بِالْقُرْآنِ، وَلا يَتَّبِعَ أَهْوَاءَهُمْ عَمَّا جَاءَهُ مِنَ الْكِتَابِ، وَأَخْبَرَ أَنَّهُ جَعَلَ لِكُلِّ وَاحِدٍ مِنَ الأَنْبِيَاءِ شِرْعَةً وَمِنْهَاجًا، فَجَعَلَ لِمُوسَى وَعِيسَى مَا فِي التَّوْرَاةِ وَالإِنجِيلِ مِنَ الشَّرِيعَةِ وَالمِنْهَاجِ، وَجَعَلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فِي الْقُرْآنِ مِنَ الشَّرِيعَةِ وَالمِنْهَاجِ، وَأَمَرَهُ أَنْ يَحْكُمَ بِمَا أَنْزَلَ اللَّهُ، وَحَذَّرَهُ أَنْ يَفْتِنُوهُ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ، وَأَخْبَرَهُ أَنَّ ذلِكَ هُوَ حُكْمُ اللَّهِ، وَمَنِ ابْتَغَى غَيْرَهُ فَقَدِ ابْتَغَى حُكْمَ الجَاهِلِيَّةِ. وَقَالَ: ﴿ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴾[29]

Allāh, the Most High, mentioned the Sharīʿah of the Tawrāh and the Injīl. Then He mentioned that He revealed the Qurʾān, and He commanded His Prophet to judge between the people by the Qurʾān, and not to follow the people's desires away from what came to him from the Book. And He informed that He made for every one of His Prophets a Sharīʿah and a manhaj. So He made for Mūsā and ʿĪsā what is in the Tawrāh and the Injīl from the Sharīʿah and the manhaj, and He made for the Prophet (ṣallā Allāhu ʿalayhi wa-sallam) what is in the Qurʾān from the Sharīʿah and the manhaj. And He commanded him to judge by what Allāh revealed, and He warned him not to let the people sway him away from judging by some of what Allāh revealed. And He informed him that this is the ḥukm of Allāh, and whoever seeks other than it has sought the judgement of jāhiliyyah. And Allāh said: {And whoever does not judge by what Allāh has revealed, then those are the disbelievers}.

When Ibn Taymiyyah speaks about the laws of jāhiliyyah, we must understand that the laws of jāhiliyyah are **synonymous** with the laws of the ṭāghūt; there is no difference between the two in terms of ḥukm. You are probably thinking where I am going with this, but you will see shortly, inshāʾ Allāh. Ibn Taymiyyah continues and says:

[29] Minhāj al-Sunnah, 5/130

وَلا رَيْبَ أَنَّ مَنْ لَمْ يَعْتَقِدْ وُجُوبَ الحُكْمِ بِمَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ فَهُوَ كَافِرٌ، فَمَنِ اسْتَحَلَّ أَنْ يَحْكُمَ بَيْنَ النَّاسِ بِمَا يَرَاهُ هُوَ عَدْلا مِنْ غَيْرِ اتِّبَاعٍ لِمَا أَنْزَلَ اللَّهُ فَهُوَ كَافِرٌ؛ فَإِنَّهُ مَا مِنْ أُمَّةٍ إِلَّا وَهِيَ تَأْمُرُ بِالحُكْمِ بِالْعَدْلِ

And there is no doubt that the one who does not believe in the obligation of judging by what Allāh sent down upon His Messenger- then he is a disbeliever. So whoever deems it permissible to judge between the people by what he sees as justice, without following what Allāh sent down, then he is a disbeliever. for there is no people, ***<u>except that they command with governing by [what they view as] justice.</u>***

Subḥān Allāh, ponder at how precise the words of this great scholar are. First and foremost, to truly benefit from the classical scholars, you must know the terminologies that are being used. The scholars have separated the types of Istihlal into 2 types – creedal Istihlal (اِسْتِحْلالُ الْعَقَدِي — *istiḥlāl al-ʿaqadī*) and linguistic istihlal (اِسْتِحْلالُ الْعَمَلِي — *istiḥlāl al-ʿamalī*).

Creedal Istihlal is where you believe that a certain action is deemed halal within the Shari'ah of Allah. Linguistic Istihlal is when you permit yourself to do an action or to say something. So, if someone says, I believe that alcohol is permissible for me to drink alcohol within the Shari'ah – even if he doesn't drink alcohol – then this is credal istihlal or اِسْتِحْلالُ الْعَقَدِي (*istiḥlāl al-ʿaqadī*), which is Kufr by consensus. On the flip side, if someone makes the decision to continuously drink alcohol, he has technically permitted himself to do so. The scholars have called this linguistic istihlal or اِسْتِحْلالُ الْعَمَلِي (*istiḥlāl al-ʿamalī*). Linguistic istihlal, by the consensus of the Muslims Muslims and Ahlul Sunnah, is not Kufr, **<u>unless</u>** the action or statement itself is inherently Kufr or Shirk, ir absolutely necessitates Kufr or Shirk.

To bring it full circle, if someone doesn't deem it permissible within the Shari'ah to insult Allah, however he does so – then this person is till a kafir, even though he only did linguistic istihlal, and not creedal istihlal. But why is it Kufr? Because the action of insulting Allah is inherently Kufr. We will revisit this matter in a later chapter insha'Allāh, but for now, let's go back to the statement of Ibn Taymiyyah, where he first establishes a general principle by saying:

مَنْ لَمْ يَعْتَقِدْ وُجُوبَ الحُكْمِ بِمَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ فَهُوَ كَافِرٌ

That the one who doesn't believe in the obligation of judging by what Allah sent down upon his Messenger – then he is a Disbeliever.

Here Ibn Taymiyyah establishes the general principle pertaining to what? Creedal Istihlal, and this is done by the usage of the word يَعْتَقِدْ. He then continues to qualify this general principle by providing examples that fall within this general principle, by his usage of the word فَمَنِ. Anytime فَمَنِ comes after something, it's usually to qualify it. He said:

فَمَنِ اسْتَحَلَّ أَنْ يَحْكُمَ بَيْنَ النَّاسِ بِمَا يَرَاهُ هُوَ عَدْلا مِنْ غَيْرِ اتِّبَاعٍ لِمَا أَنْزَلَ اللَّهُ فَهُوَ كَافِرٌ

So whosoever deems permissible to judge between the people ***<u>with that which he sees as justice</u>****, without following that which Allah sent down, then he is a Disbeliever.*

And the istiḥlāl mentioned here is what? Linguistic istiḥlāl, and this is clear for anyone who understands basic Arabic. Firstly, he mentions the creedal istiḥlāl in the previous sentence, when he said:

مَنْ لَمْ يَعْتَقِدْ وُجُوبَ الحُكْمِ بِمَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ

which essentially means whosoever does not deem it obligatory **<u>within the Sharīʿah</u>** to judge by what Allāh sent down.

In the following sentence, when he qualifies examples of creedal istiḥlāl, he uses:

فَمَنِ اسْتَحَلَّ

Ask yourself: why would he use **لَمْ يَعْتَقِدْ** in one instance when starting the general principle, and then فَمَنِ اسْتَحَلَّ when he is trying to qualify it? The only answer is that the former was creedal istiḥlāl, while the latter is linguistic istiḥlāl. This is further affirmed when the statement is read as a whole.

Now, if you remember what we stated regarding linguistic istiḥlāl, that by the consensus of Ahlul Sunnah, someone performing linguistic istiḥlāl is not Kufr—he does not become a kāfir for doing so—unless the action or statement performed is inherently Kufr or Shirk. Again, what does Ibn Taymiyyah say?

فَمَنِ اسْتَحَلَّ أَنْ يَحْكُمَ بَيْنَ النَّاسِ بِمَا يَرَاهُ هُوَ عَدْلا مِنْ غَيْرِ اتِّبَاعٍ لِمَا أَنْزَلَ اللَّهُ فَهُوَ كَافِرٌ

*So whosoever deems permissible to judge between the people with that which **<u>he sees as justice</u>**, without following that which Allāh sent down, then he is a disbeliever.*

Ibn Taymiyyah is saying that the one who permits himself to judge between the people permanently by that which he views as just, without following that which Allāh sent down, is a kāfir. So, the inherently kufrī act here is that the person has deemed linguistically ḥalāl for himself to knowingly disregard judging by the Sharīʿah of Allāh and instead chooses to judge between the people by what he views as just. This action—judging by what you deem as just whilst knowing of the Sharīʿah—is the action that is inherently Kufr. So, if someone were to linguistically make ḥalāl for himself to do this, then this person is a kāfir. Not according to me, according to Ibn Taymiyyah.

Now, the whole purpose of mentioning this statement of Ibn Taymiyyah (رَحِمَهُ اللَّهُ) in the first place is to prove that Ibn Taymiyyah necessitates that, by virtue of permanently judging by man-made laws whilst knowing of the Sharīʿah, there exists an inherent and implied preference of these man-made laws over the Sharīʿah. This is explicitly proven when he finishes the statement and says:

فَإِنَّهُ مَا مِنْ أُمَّةٍ إِلَّا وَهِيَ تَأْمُرُ بِالحُكْمِ بِالْعَدْلِ

<u>For there is not a people</u> *except that they command with governing by [what they view as] justice.*

So Ibn Taymiyyah necessitates that, by virtue of them permanently judging [between the people] by man-made laws/sharīʿah whilst knowing of the Sharīʿah, it is necessitated that they view these laws as the most just. It is further clarified and made crystal clear as you continue reading what Ibn Taymiyyah said. He continued:

وَقَدْ يَكُونُ الْعَدْلُ فِي دِينِهَا مَا رَآهُ أَكَابِرُهُمْ، بَلْ كَثِيرٌ مِنَ الْمُنْتَسِبِينَ إِلَى الإِسْلامِ يَحْكُمُونَ بِعَادَاتِهِمُ الَّتِي لَمْ يُنَزِّلْهَا اللَّهُ سُبْحَانَهُ وَتَعَالَى، كَسَوَافِ الْبَادِيَةِ، وَكَأَوَامِرِ الْمُطَاعِينَ فِيهِمْ، وَيَرَوْنَ أَنَّ هذَا هُوَ الَّذِي يَنْبَغِي الْحُكْمُ بِهِ دُونَ الْكِتَابِ وَالسُّنَّةِ، وَهذَا هُوَ الْكُفْرُ

فَإِنَّ كَثِيراً مِنَ النَّاسِ أَسْلَمُوا، وَلكِنْ مَعَ هذَا لا يَحْكُمُونَ إِلَّا بِالْعَادَاتِ الْجَارِيَةِ لَهُمْ الَّتِي يَأْمُرُ بِهَا الْمُطَاعُونَ، فَهؤُلاءِ إِذَا عَرَفُوا أَنَّهُ لا يَجُوزُ الْحُكْمُ إِلَّا بِمَا أَنْزَلَ اللَّهُ، فَلَمْ يَلْتَزِمُوا ذلِكَ، بَلِ اسْتَحَلُّوا أَنْ يَحْكُمُوا بِخِلافِ مَا أَنْزَلَ اللَّهُ، فَهُمْ كُفَّارٌ، وَإِلَّا كَانُوا جُهَّالا، كَمَنْ تَقَدَّمَ أَمْرُهُمْ

*And perhaps what is viewed as justice within a religion of a people is the opinions of their seniors. Rather, many of those who [falsely] ascribe themselves to Islām [permanently] judge [between the people in their disputes] by their customs for which Allāh did not send down [revelation], such as سَوَافِ الْبَادِيَةِ (*sawāfī al-bādiyah*), or the commands of those who are listened to. And they view these [laws] as being that which should be judged with instead of the Qurʾān and the Sunnah,* ***<u>and this is the essence of kufr</u>****. For many of the people have entered into Islām; however, even with that, they do not judge [between the people] except by their customs which are imposed upon them* ***<u>and commanded to be judged by by those in authority.</u>*** *So for those who know that it is impermissible (creedal) to judge except by what Allāh sent down, yet they do not adhere to that, rather they feel it permissible (linguistically) to [permanently] judge [between the people] by other than the Sharīʿah, then they are disbelievers, or they are ignorant [of the Sharīʿah they are contradicting and thus not disbelievers], as we mentioned earlier.*

See how Ibn Taymiyyah, describes it in the clearest of terms. One who knows that it is Islāmically (creedal) impermissible to judge between the people except by what Allāh sent down, but deems it linguistically ḥalāl for himself to permanently judge between the people in their disputes by other than what Allāh sent down, then they are the disbelievers. Why? Because this act of judging between the people in their disputes by other than what Allāh sent down—if done permanently—necessitates that you view this man-made system as the most just, or better in one way or another. Knowing the Murjiʾah, they will claim that Shaykh al-Islām retracted before he died. You never know with these people.

Doubt 1: There's no distinction

Now a Madkhalī might respond a variety of ways, and it just goes to show you how predictable and shallow they are with respect to this masʾalah, amongst others. Knowing the way the Madkhalī mind works (or doesn't), he might turn around and completely reject the distinction between linguistic istiḥlāl and creedal istiḥlāl, and still even confidently cite an ijmāʿ of what istiḥlāl is, as defined by the Salaf. Unbeknownst to them, this ijmāʿ is with regards to creedal istiḥlāl. This distinction between the types of istiḥlāl/taḥrīm is evident within the Sunnah, the sayings of the Salaf, and the pious Khalaf who followed them, but more importantly, the Qurʾān. Allāh says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لا تُحَرِّمُواْ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُم وَلا تَعتَدُوٓاْ إِنَّ ٱللَّهَ لا يُحِبُّ ٱلمُعتَدِينَ[30]

O you who you believe! Make not lawful the ṭayyibāt (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allāh had made lawful to you, and not transgress. Verily, Allāh does not like the transgressors.

So here, the believers are told not to make linguistic taḥrīm for themselves of that which is ḥalāl within the Sharīʿah for them. Based on the context, we understand the type of istiḥlāl or taḥrīm that is being used, whether it is creedal or linguistic. So when the Madkhalī cites to you the ijmāʿ of what istiḥlāl is, in response to the distinction between its two types, then know he is either a belligerent jāhil or a mudallis (deceiver).

PGL: Finally, we bring forth a fatwā from the published compilation of Ibn ʿUthaymīn's fatāwā, which you would think would surely omit a so-called retracted position, right? Or at least mention in the footnotes somewhere that this fatwā was superseded by so-and-so fatwā. In Ibn ʿUthaymīn's *Majmūʿ al-Fatāwā*, Volume 2, page 143, he said:

نَقُولُ: مَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ اسْتِخْفَافًا بِهِ، أَوِ احْتِقَارًا لَهُ، أَوِ اعْتِقَادًا أَنَّ غَيْرَهُ أَصْلَحُ مِنْهُ وَأَنْفَعُ لِلْخَلْقِ، فَهُوَ كَافِرٌ كُفْرًا مُخْرِجًا عَنِ المِلَّةِ. وَمِنْ هَؤُلاءِ مَنْ يَضَعُ لِلنَّاسِ تَشْرِيعَاتٍ تُخَالِفُ التَّشْرِيعَاتِ الإِسْلامِيَّةَ لِتَكُونَ مَنْهَاجًا يَسِيرُ النَّاسُ عَلَيْهِ، فَإِنَّهُمْ لَمْ يَضَعُوا تِلْكَ التَّشْرِيعَاتِ المُخَالِفَةَ لِلشَّرِيعَةِ الإِسْلامِيَّةِ إِلَّا وَهُمْ يَعْتَقِدُونَ أَنَّهَا أَصْلَحُ وَأَنْفَعُ لِلْخَلْقِ، إِذْ مِنَ المَعْلُومِ بِالضَّرُورَةِ الْعَقْلِيَّةِ وَالْفِطْرِيَّةِ أَنَّ الإِنْسَانَ لا يَعْدِلُ عَنْ مَنْهَاجٍ إِلَى مَنْهَاجٍ يُخَالِفُهُ إِلَّا وَهُوَ يَعْتَقِدُ فَضْلَ مَا عَدَلَ إِلَيْهِ وَنَقْصَ مَا عَدَلَ عَنْهُ

And we say: Whoever does not judge by what Allāh sent down out of belittling it or hating it, or belief that other than the judgement of Allāh is more appropriate and better for the subjects, then he is a kāfir, and this kufr expels one from the fold of Islām. And from the ***manifestations of the aforementioned*** *is one who places for the people legislations that contradict the Islamic legislations and makes them a source for the people to follow (i.e. be judged by). (And this manifestation is clear) because the one doing so does not implement these legislations which contradict the Islamic legislation* ***except that they believe*** *that they are more appropriate and/or better for the people (than the Islamic legislation).* ***For it is known by logical necessity*** *that a person does not consciously move away from one way of life to that which contradicts it, except that he believes the latter to be better than the former, and/or the former to be less than the latter.*

Notice how similar his statement is to Ibn Taymiyyah's? Ibn Taymiyyah said: *For there is not a people except that they command with governing by [what they view as] justice*, and Ibn ʿUthaymīn says:

The one doing so does not implement these legislations which contradict the Islamic legislation, except that they believe that they are more appropriate and/or better for the people [than the Islamic legislation]. For it is known by logical necessity that a person does not consciously move away from one way of life to that which contradicts it, except that he believes the latter to be better than the former, and/or the former to be less than the latter.

---

[30] Sūrah al-Māʾidah 5:87

This necessitation is crystal clear, unless, of course, Ibn ʿUthaymīn a year before he died retracted this statement as well.

Shaykh Muḥammad bin Ibrāhīm and Fawzān necessitate.

PGL: Shaykh Muḥammad bin Ibrāhīm is quite possibly one of the biggest thorns in the necks of these Madkhalīs, as his one treatise on man-made law demolishes their entire manhaj. What did they do in response to this scathing treatise that he wrote? They cowardly claim that he retracted.

We have shown in the past the absolute fallacy of such claims, so there is no need to go over it again. For the one who wishes to see it, they can refer to Part II of this series, inshāʾ Allāh. The following is a snippet from Part II, in which Fawzān cites Shaykh Muḥammad bin Ibrāhīm and adds his own commentary as to the Shaykh's reasoning.

PGL: For Ibn ʿUthaymīn, we will address his clear and documented position in the next chapter, in shāʾ Allāh taʿālā. Just in case you think we are still "taking it out of context," here is another instance of Ṣāliḥ al-Fawzān confirming the distinction made by Shaykh Muḥammad ibn Ibrāhīm with respect to general legislation, in his (Fawzān) book titled *al-Tawḥīd*, where he said:

وقالَ الشَّيخُ مُحَمَّدُ بنُ إبراهيمَ: وَأَمَّا الَّذي قِيلَ فِيهِ إِنَّهُ كُفْرٌ دُونَ كُفْرٍ إِذَا حَاكَمَ إِلَى غَيْرِ اللَّهِ، مَعَ اعْتِقَادِهِ أَنَّهُ عَاصٍ، وَأَنَّ حُكْمَ اللَّهِ هُوَ الحَقُّ، فَهَذَا الَّذي يَصْدُرُ مِنْهُ المَرَّةَ وَنَحْوَهَا.

أَمَّا مَنْ جَعَلَ الْقَوَانِينَ تَرْتِيبًا وَتَخْضِيعًا فَهُوَ كُفْرٌ، وَإِنْ قَالُوا: «أَخْطَأْنَا، وَحُكْمُ الشَّرْعِ أَعْدَلُ»، فَهَذَا كُفْرٌ نَاقِلٌ عَنِ المِلَّةِ مُطْلَقًا.

فَفَرَّقَ رَحِمَهُ اللَّهُ بَينَ الحُكْمِ الجُزْئِيِّ الَّذي لا يَتَكَرَّرُ، وَبَينَ الحُكْمِ الْعَامِّ الَّذي هُوَ المَرْجِعُ فِي جَمِيعِ الأَحْكَامِ أَوْ غَالِبِهَا، وَقَرَّرَ أَنَّ هَذَا الْكُفْرَ نَاقِلٌ عَنِ المِلَّةِ مُطْلَقًا.

وَذَلِكَ لأَنَّهُ مِنْ نَحْيِ الشَّرِيعَةِ الإِسْلامِيَّةِ، وَجَعَلَ الْقَانُونَ الْوَضْعِيَّ بَدَلا مِنْهَا، فَهَذَا دَلِيلٌ عَلَى أَنَّهُ يَرَى أَنَّ الْقَانُونَ أَحْسَنُ وَأَصْلَحُ مِنَ الشَّرِيعَةِ، وَهَذَا لا شَكَّ كُفْرٌ أَكْبَرُ يخْرِجُ مِنَ المِلَّةِ، وَيُنَاقِضُ التَّوْحِيدَ

And Shaykh Muḥammad ibn Ibrāhīm said: As for the one about whose circumstance it is said that it is "kufran dūna kufr," this is if he judges (in a matter) by other than what Allāh sent down, whilst believing that he is sinful and that the judgement of Allāh is the truth—and this is when it occurs from a judge once, or that which is similar to it (i.e., a few times).

As for the one who (knowingly) legislates and codifies laws (that contradict the Sharīʿah) to be referenced (come time for judgement), **then this is kufr, even if he says that he is sinful and that the Sharīʿah is the best. This is kufr which takes one out of the fold of Islām.**

So he (Muḥammad ibn Ibrāhīm), may Allāh have mercy on him, **differentiated between the individual judgement that is not oft-repeated and the general legislation that is the source of all subsequent judgements,** or most of them. So he decided that the latter is major kufr, removing one from the fold of Islām absolutely.

And it is because the one who removes the Sharīʿah and puts man-made laws in its place (to be governed by), **then this necessitates that the one doing so views these man-made law(s) as better and/or more approachable than the Sharīʿah. And there is no doubt that this is major kufr**, removing one from the fold of Islām and contradicting tawḥīd.

Questioner:[31] I said May Allah give you good O Shaykh, some people are leaning (inaudible), with respect to your statements in Kitab At-Tawheed which you authored, around the matter of Al-Ḥākimiyyah – Judging by other than what Allah Sent Down, in that you make Takfir of the Ruler who doesn't govern by the Shari'ah individually, and they take this principle and apply it on the rulers of the peninsula.

Fawzān: *Laughs* it's out of desire, (inaudible) desire. The words (in my book) are clear. There is no problem in it; it is clear. And
there is *tafsīl* surrounding it which is mentioned. And after that, it mentions that the one who removes the Sharīʿah (or a ḥukm within the Sharīʿah) permanently and replaces it with man-made laws—**this is proof that he views the man-made laws as better than the Sharīʿah. And whoever views man-made laws as better than the Sharīʿah, then he is a kāfir, and there is no problem (in believing that).**

This is all mentioned within the book, yet they take parts and leave other parts to fit their understanding, and they leave the remaining commentary. If they had read the commentary from the beginning—(inaudible).

Questioner: And the statements of Shaykh Muḥammad ibn Ibrāhīm are the same as this?

Fawzān: Yes, exactly**. The one who removes the Sharīʿah and replaces it with man-made laws—then this is proof that he views man-made laws as better than the Sharīʿah. And whoever views the man-made laws as better than the Sharīʿah,than he's a kafir.**

PGL: So, as you can see from their quotes and statements, the matter is clear. Similar to what Ibn Taymiyyah said, the mere fact of knowingly governing by a man-made sharīʿah, whilst you know of the Sharīʿah, necessitates that you view this man-made sharīʿah as just—which is kufr, or you think it is not suitable for this time—which is kufr, or you think it is better than or equal to the Sharīʿah of Allāh—which is kufr.

1st Response to the Doubts re: Fawzān's Position

PGL: Now the average Madkhalī, in response, will either try to ignore these statements or put his head in the sand and claim they retracted. The brazenly ignorant and arrogant Madkhalī will come up with responses that only highlight their ignorance of not only basic Arabic, but also the works of these same scholars they claim to love and follow.

They say that what Shaykh Muḥammad bin Ibrāhīm and what Ṣāliḥ al-Fawzān actually meant, is that if you remove the entirety of the Sharīʿah—the whole Sharīʿah—and then replace it with man-made laws/man-made sharīʿah, then this, and only this, is major kufr.

---

[31] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=3197

Anything short of that is kufran dūna kufr. They say this is what these scholars meant. Their proof is in what they cite from Fawzān.

Fawzān:[32] *Laughs* it's out of desire, (inaudible) desire. The words (in my book) are clear. There is no problem in it; it is clear. And there is *tafsīl* surrounding it which is mentioned. And after that, it mentions that the one who removes the Sharīʿah (or a ḥukm within the Sharīʿah) permanently and replaces it with man-made laws—**this is proof that he views the man-made laws as better than the Sharīʿah. And whoever views man-made laws as better than the Sharīʿah, then he is a kāfir, and there is no problem (in believing that).**

PGL: They use this word نهائيًا as proof, in that all the Sharīʿah has to be removed. This is their reasoning. This abysmal understanding of the scholars' statements can be responded to in a variety of different ways.

The Sharīʿah is an all-encompassing way of life; you either accept all of it or reject all of it. There is no in-between. If you permanently replace one ḥukm from the Sharīʿah of Allāh, then even for this one ḥukm of Allāh, it is necessitated that you view your one man-made law as either better than or equal to that one ḥukm from the Sharīʿah of Allāh which you replaced. Even if you believe this for one ḥukm, then this is major kufr—by the consensus of Ahlul Sunnah.

أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَـٰبِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ ٱلْقِيَـٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ[33]

Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.

And Allāh also says:

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا[34]

Indeed, those who disbelieve in Allāh and His Messengers and wish to discriminate between Allāh and His Messengers, and say, "We believe in some and disbelieve in others," and wish to adopt a way in between—

أُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَـٰفِرِينَ عَذَابًا مُّهِينًا[35]

Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.

---

[32] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=3342
[33] Sūrah al-Baqarah 2:85
[34] Sūrah al-Nisāʾ 4:150
[35] Sūrah al-Nisāʾ 4:151

2nd Response to the Doubts re: Fawzān's Position

And this highlights, amongst other things, their ignorance of the Arabic language. They think that because Fawzān used the word "al-Sharīʿah," with the alif and the lām, that it means *the* Sharīʿah—meaning all of the Sharīʿah. This is a pretty sad cope, given what we stated previously in the first response, and that "al-Sharīʿah" can be used in place of one ḥukm of the Sharīʿah, or it can be used in place of the entirety of the Sharīʿah, and everything in between.

The Arabs have a linguistic principle, which is known as:

إِطْلاقَ الْكُلِّ وَإِرَادَةَ الجُزْءِ

meaning you mention the entirety of something, while only intending part of it,

and likewise on the flip side, there is

إِطْلاقَ الجُزْءِ وَإِرَادَةَ الْكُلِّ

mentioning a part of something, while intending its entirety.

So when Allāh:

أَو كَصَيِّب مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَت وَرَعد وَبَرق يَجعَلُونَ أَصَبِعَهُم فِيٓ ءَاذَانِهِم مِّنَ ٱلصَّوَعِقِ حَذَرَ ٱلموتِ وَٱللَّهُ مُحِيطُ بِٱلكَفِرِينَ[36]

Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers.

So here, Allāh mentions fingers (أَصَابِعَهُمْ), which is the name of the limb as a whole, but in this āyah He only intended the tips of the fingers. So we cite the linguistic principle as: إِطْلاقُ الْكُلِّ وَإِرَادَةُ الجُزْءِ (mentioning the entirety of something while only intending part of it). The inverse principle that we just mentioned is also found within the Qurʾān, where Allāh says:

أَقِمِ ٱلصَّلَوةَ لِدُلُوكِ ٱلشَّمسِ إِلَى غَسَقِ ٱلَّيلِ وَقُرءَانَ ٱلفَجرِ إِنَّ قُرءَانَ ٱلفَجرِ كَانَ مَشهُودا[37]

Perform al-Ṣalāh (iqāmat al-ṣalāh) from mid-day till the darkness of the night (i.e. the Ẓuhr, ʿAṣr, Maghrib, and ʿIshāʾ prayers), and recite the Qurʾān in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qurʾān in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).

---

[36] Sūrah al-Baqarah 2:19
[37] Sūrah al-Isrāʾ 17:78

So here, Allāh mentions قُرْآنَ الْفَجْرِ which is only part of the ṣalāh. So Allāh mentioned part of something, whilst intending its entirety, which is what? The Fajr ṣalāh. So we cite the principle: إِطْلاقُ الجُزْءِ وَإِرَادَةُ الْكُلِّ. Same thing when the Prophet said, in the famous ḥadīth about Ramaḍān:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ[38]

"Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."

The Prophet mentioned only part of the ṣalāh, which is what? مَنْ قَامَ ("whoever stands"). We know standing is part of the ṣalāh, so we understand that what is intended by مَنْ قَامَ is that whoever stands in prayer in Ramaḍān. It is not to be understood that you just randomly stand up in the middle of the night in Ramaḍān and that Allāh will forgive your sins. No, [it is] whoever stands in prayer — إِطْلاقُ الجُزْءِ وَإِرَادَةُ الْكُلِّ.

In the works of the Salaf, you find this same linguistic principle being used. This is a common thing amongst the Arabs. When the Imāms of the Sunnah wrote books to refute the people of misguidance, what would they title their books? *Kitāb al-Sunnah*. That is an alif and a lām — *al-Sunnah*. Is what is intended here the entirety of the Sunnah? No. The fact of the matter is that they are ʿaqīdah books — which is what? Part of the Sunnah. So we say:

إِطْلاقُ الْكُلِّ وَإِرَادَةُ الجُزْءِ (mentioning the entirety of something, while only intending part of it).

When Imām al-Ājurrī wrote his famous work *Kitāb al-Sharīʿah* — that is an alif and a lām, by the way — did he intend to discuss the entirety of the Sharīʿah within this book, or part of it? Obviously, we know it is part of it; it is an ʿaqīdah book.

By now, this principle should be very clear. And quite frankly, I could have stopped at the first example, but only to show you how deluded these people are, and how shameless their coping mechanism is. If you are going to disagree, at least do so in a respectable fashion while maintaining some semblance of academic integrity. It seems like every time these people come up with a response, they are declaring to the world how ignorant they are, and we ask Allāh for salāmah.

So when Fawzān or Shaykh Muḥammad bin Ibrāhīm mentioned the word *al-Sharīʿah*, to understand his statement as meaning the entirety of the Sharīʿah is an abysmal display of reading comprehension and basic Arabic principles, apart from the fact that he refutes this understanding himself in his other works and audios.

3rd Response to the Doubts re: Fawzān's Position

What we've mentioned now should be enough proof as to the stupidity and ignorance of these people and their fluid and dynamic, ever-changing manhaj. Up until before we mentioned Fawzān's statements on istibdāl, these charlatans had never even heard of it, yet they would parade around claiming Fawzān as their biggest and most knowledgeable scholar.

---

[38] Ṣaḥīḥ al-Bukhārī 37

When initially confronted, they completely ignored the statement. The next stage of their coping mechanism was to simply say that Fawzān was wrong. The next stage was for them to cite his audios regarding individual judgements in response, claiming that we misrepresented him. The next stage, after being confronted with clear-cut, undisputed excerpts from his own books supporting our claim, was that they decided to fall back on the word نِهَائِيًّا ,

They thought they had finally found a way out of Fawzān's statements, which demolish their entire creed with regards to this masʾalah. They said that when Fawzān used the word نِهَائِيًّا, it implies a complete removal of the Sharīʿah, not just parts of it. As we will come to show in the following chapters, this last-ditch attempt of the Madkhalīs to save face with regards to their manhaj is for them to alter the meanings of words. Now, in the past, this has proven to be a tried-and-true method for them, simply because the adherents to their cult are usually low-IQ individuals who do not even know Arabic to begin with, and therefore must rely on their low-quality, quote-unquote translations.

A very quick litmus test to see if their mutilation of this word is indeed correct is to see how the word is used in the other works of the same scholar. Fawzān said in his *Majmūʿ al-Fatāwā* (1/367):

وَأَمَّا شُرُوطُ التَّوْبَةِ فَهِيَ أَوَّلا أَنْ تَتْرُكَ الذَّنْبَ الَّذِي تَابَتْ مِنْهُ تَرْكًا نِهَائِيًّا.

As for the condition of tawbah, then it is: firstly, to leave off committing the sin which she made tawbah from, permanently.

As you can see, when the word نِهَائِيًّا is used, it means to do something permanently. Not only that, but the context indicates tawbah from a الذنب— which is the singular tense of ذنوب. I thought, according to the Madkhalīs, when Fawzān uses نِهَائِيًّا it unrestrictedly means "all of it." Moving on, Fawzān [also] said in the same volume [p. 335]:

أَمَّا اتِّبَاعُ جَنَازَتِهِ إِذَا مَاتَ وَأَنْتُمْ تَعْلَمُونَ أَنَّهُ لا يُصَلِّي أَبَدًا، يَتْرُكُ الصَّلاةَ نِهَائِيًّا مُتَعَمِّدًا، فَهذَا لا يَجُوزُ لَكُمْ اتِّبَاعَ جَنَازَتِهِ؛ لأَنَّهُ بِذلِكَ يَكُونُ قَدْ مَاتَ عَلَى الْكُفْرِ.

*As for attending his funeral if he died, whilst you know he did not pray at all—in that he intentionally left off praying **permanently**—then for this person you are not allowed to attend his funeral, because by his action (of not praying) he died upon disbelief.*

Again, Fawzān uses the word نِهَائِيًّا here to mean permanently. He also states in volume 2 [p. 570], when asked if contraceptive pills are permissible, he said:

قَالَ: حُبُوبُ مَنْعِ الحَمْلِ هذَا فِيهِ تَفْصِيلٌ، إِذَا كَانَ الْقَصْدُ قَطْعُ الحَمْلِ نِهَائِيًّا، هذَا لا يَجُوزُ إِلَّا بِمُبَرِّرٍ لِعُذْرٍ شَرْعِيٍّ.

*Contraceptive pills—then this has tafṣīl. If the intent is to **permanently** prevent pregnancy, then this is not permissible except with a valid sharʿī excuse.*

Again, Fawzān uses the word نِهَائِيًّا here to mean what? Permanently. Also, in his book explaining the ʿaqīdah of Shaykh Muḥammad ibn ʿAbd al-Wahhāb [p. 37], he said:

وَالْعَمَلُ دَاخِلٌ فِي حَقِيقَةِ الإِيمَانِ، وَمَنْ تَرَكَ الْعَمَلَ تَرْكًا نِهَائِيًّا بِدُونِ عُذْرٍ، وَلَمْ يَعْمَلْ أَبَدًا، فَلَيْسَ بِمُؤْمِنٍ.

And actions are from the essence of having īmān, and whosoever leaves off the actions (of Islām) in a ***permanent way, without an excuse, and does not act upon them ever, then he is not a believer.***

Again, Fawzān uses the word نِهَائِيًّا here to mean what? Permanently. You will see in these instances of the word being used by Fawzān that the word نِهَائِيًّا attributed to the verb. It qualifies the verb of the sentence, not the noun.

وَأَمَّا شُرُوطُ التَّوْبَةِ فَهِيَ أَوَّلا أَنْ تَتْرُكَ الذَّنْبَ الَّذِي تَابَتْ مِنْهُ تَرْكًا نِهَائِيًّا.

AS for the condition of Tawbah, then it is: Firstly: To leave off committing the sin which she made Tawbah from, ***permanently****.*

What is نِهَائِيًّا qualifying here? The تَرْك(leaving off). Not the actual sin. When he says:

يَتْرُكُ الصَّلاةَ نِهَائِيًّا مُتَعَمِّدًا

..In that he intentionally left off praying ***permanentl…***

What is نِهَائِيًّا qualifying here? The تَرْك(leaving off). Not the Salah. When he says:

إِذَا كَانَ الْقَصْدُ قَطْعُ الحَمْلِ نِهَائِيًّا

…if the intent is to ***permanently*** *prevent pregnancy*

What is نِهَائِيًّا qualifying here? The قَطْع (prevention).When he said:

وَمَنْ تَرَكَ الْعَمَلَ تَرْكًا نِهَائِيًّا

And whosoever leaves off the actions (of Islam) in a ***permanent*** *way*

What is نِهَائِيًّا qualifying here? The تَرْك(leaving off). Not the actual action.

Fawzān:[39] It mentions that the one who removes the Sharīʿah (or a ḥukm within the Sharīʿah) permanently and replaces it with man-
made laws—**this is proof that he views the man-made laws as better than the Sharīʿah. And whoever views man-made laws as better than the Sharīʿah, then he is a kāfir, and there is no problem (in believing that).**

PGL: Fawzān clearly said:

الَّذِي يُزِيحُ الشَّرِيعَةَ نِهَائِيًّا، وَيَجْعَلُ مَكَانَهَا الْقَانُونَ

[39] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=3942

The one who removes the Sharīʿah permanently, and puts in its place man-made law

What is نِهَائِيًّا qualifying here? يُزِيحُ (to remove). Not the actual Sharīʿah. So what Fawzān said, very simply—and slowly so the Madkhalī can understand—is that if someone removes the Sharīʿah permanently and puts in its place man-made law to be applied on the masses, then this is proof that they do not view the Sharīʿah as the best, most applicable, and most just (etc.).

The fact that these donkeys thought the word نِهَائِيًّا was used in an attempt to qualify the Sharīʿah to mean "the entire Sharīʿah" is an alarming display of severe ignorance in the Arabic language. Wallāhi, I am so shocked—this is the level these Madkhalīs will go to in order to try and defend the ṭawāghīt. نِهَائِيًّا is an adverb, you donkeys! By its very nature, an adverb qualifies a verb and not a noun.

4th response to the doubts re: Fawzān's position

And this highlights the ignorance of those who like to claim Fawzān as their own, whilst realistically speaking not having read a single book of his from front to back—and if they have, yet they are still using these arguments, it goes to show how little they understood. Fawzān himself says in his book (2/136) إِعَانَةُ الْمُسْتَفِيدِ بِشَرْحِ كِتَابِ التَّوْحِيدِ , he said:

المَسْأَلَةُ الرَّابِعَةُ: فِي هذهِ النُّصُوصِ دَلِيلٌ عَلَى أَنَّ مَنْ اخْتَارَ حُكْمَ الطَّاغُوتِ عَلَى حُكْمِ اللَّهِ، أَوْ سَوَّى بَينَ حُكْمِ اللَّهِ وَحُكْمِ الطَّاغُوتِ، وَادَّعَى أَنَّهُ مُخَيَّرٌ بَيْنَهُمَا، أَنَّهُ كَافِرٌ بِاللَّهِ خَارِجٌ مِنَ المِلَّةِ؛ لأَنَّ اللَّهَ تَعَالَى قَالَ: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا﴾، فَكَذَّبَهُمْ فِي دَعْوَاهُمُ الإِيمَانَ مَا دَامُوا يَتَحَاكَمُونَ إِلَى الطَّاغُوتِ؛ لأَنَّهُ لا يُمْكِنُ الجَمْعُ بَينَ النَّقِيضَينِ.

فَمَنْ اخْتَارَ حُكْمَ الطَّاغُوتِ عَلَى حُكْمِ اللَّهِ، أَوْ سَوَّى بَيْنَهُمَا، وَقَالَ: هُمَا سَوَاءٌ، إِنْ شِئْنَا أَخَذْنَا بِهذَا وَإِنْ شِئْنَا أَخَذْنَا بِهذَا، أَوْ قَالَ: تَحْكِيمُ الطَّاغُوتِ جَائِزٌ، أَوْ حَكَمَ بِالشَّرِيعَةِ فِي بَعْضِ الأُمُورِ دُونَ بَعْضٍ، فَهذَا كَافِرٌ بِاللَّهِ كَالَّذِينَ يُحَكِّمُونَ الشَّرِيعَةَ فِي الأَحْوَالِ الشَّخْصِيَّةِ فَقَط

أَمَّا مَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ لِهَوًى فِي نَفْسِهِ، وَهُوَ يَعْتَرِفُ وَيَعْتَقِدُ أَنَّ حُكْمَ اللَّهِ هُوَ الحَقُّ، وَحُكْمَ غَيْرِهِ بَاطِلٌ، وَيَعْتَرِفُ أَنَّهُ مُخْطِئٌ وَمُذْنِبٌ، فَهذَا يَكْفُرُ كُفْرًا أَصْغَرَ لا يُخْرِجُ مِنَ المِلَّةِ

The 4th Matter: In these texts is a proof that the one who chooses the judgement of the Tāghūt over the judgement of Allah, or makes them out to be equal, or claimed that he can choose between the two [in terms of governing by or judging between two people by], then he is a disbeliever in Allah, outside the fold of Islam, because Allah says: {Have you seen those (hypocrites) who claim that they believe…}

So Allah belied their claim of having faith, as long as they are persistent in seeking the judgement of the Tāghūt, because it is not possible to combine between two things that nullify one another. So, whosoever chooses the judgement of the Tāghūt, over the judgement of Allah, or makes them out to be equal [by saying or action], and says:

"They are equal, if I want I can take from this or that," or says that Governing by (تحكيم) the laws of the Tāghūt is okay to do, or governs (i.e., permanently judges) by the Sharīʿah ***<u>in some matters and not in others</u>*** *– then this one is a disbeliever in Allah. Such as the one who governs (i.e., permanently judges) by the Sharīʿah* ***<u>only in civil affairs of the people</u>*** *[and governs by man-made laws in the other affairs].*

As for the one judges by other then what Allah sent down [in an individual matter whilst the governing law is the Sharīʿah], whilst he admits and believes that the judgement (Law) of Allah is The [only] truth, and any other judgement besides His is absolute falsehood, and he admits that he is wrong and sinful, then this person disbelievers the minor disbelief, and does not exit the fold [of Islam].

So here, Fawzān clearly states some actions and beliefs which, if one does or holds them, expelʿa person from the religion of Islām. What are they?

One: to choose the judgement of a ṭāghūt over the judgement of Allāh — kufr.
Two: to make the judgement of the ṭāghūt equal to the judgement of Allāh — kufr.

Right? Both of these are kufr.

The first one is what? He puts one over the other in terms of his choice. He knowingly seeks the judgement of the ṭāghūt in place of the judgement of Allāh. The second one is making the judgement of Allāh equal with the judgement of the ṭāghūt, by either action or saying. These are all manifestations of kufr. Right? We all agree on this. Even the Madkhalī, the brain-dead Madkhalī, will agree with us on this.

Fawzān didn't come up with these actions and beliefs that constitute kufr on his own. He is simply repeating what the classical scholars before him have stated (Ibn al-Qayyim, Ibn Abī al-ʿIzz, etc.). What he does, however, is he qualifies them and provides modern-day examples. He provides crystal-clear examples of these two points, and one of them is when he said:

أَوْ قَالَ: تَحْكِيمُ الطَّاغُوتِ جَائِزٌ، أَوْ حَكَمَ بِالشَّرِيعَةِ فِي بَعْضِ الأُمُورِ دُونَ بَعْضٍ، فَهذَا كَافِرٌ بِاللَّهِ كَالَّذِينَ يُحَكِّمُونَ الشَّرِيعَةَ فِي الأَحْوَالِ الشَّخْصِيَّةِ فَقَط

Or he says that Governing by (i.e permanently judging) the laws of the Tāghūt is okay to do, or governs (i.e., permanently judges) by the Sharīʿah ***<u>in some matters and not in others</u>*** *– then this one is a disbeliever in Allah. Such as the one who governs (i.e., permanently judges) by the Sharīʿah* ***<u>only in civil affairs of the people</u>*** *[and governs by man-made laws in the other affairs].*

Fawzān, beyond any glimmer of a doubt, explicitly says that anyone who knowingly governs by the Sharīʿah in some matters and does not in others is a disbeliever in Allāh. This false claim—which is slander in reality—that he conditioned someone to replace the entirety of the Sharīʿah is absolutely bogus, not to mention someone governing by the Sharīʿah of Allāh in some matters and, in other matters, governing by man-made laws. This is literally describing secularism, unless governing by secularism is also kufran dūna kufr?

Attendee:[40] Assalāmu ʿalaykum, O eminent Shaykh. This questioner asks: what is the ruling of naming a person as a secularist, towards everyone who results from him an extreme ease and indifference (with regards to ḥarām), or one who has westernised ideas—and is secularism disbelief?

Fawzān: What?

Questioner: He says, may Allah grant you ease, what is the ruling of naming a person as a "secular" towards everyone—

Fawzān: Secularist, huh?

Questioner: Yes. (What is the ruling of naming a person as a secularist?)—towards everyone who results from him an extreme ease and indifference (with regards to ḥarām), or the one who has westernised ideas—and is secularism disbelief?

Fawzān: **Yes. Secularism is major disbelief. Secularism is the separation of religion and state.** They say that the religion is in the masjid only, while the general affairs of the people and their governance—then the religion has no part in it.
This is secularism, and it is the separation of religion and state. **The one who believes in this is a disbeliever.** The one who believes that religion has no part in the day-to-day dealings, or governance of the country, or politics—rather it is only constrained to the masjids and the acts of worship—**(and) there is no doubt this is disbelief and heresy.**

5th response to the doubts re: Fawzān's position

PGL: al-Yāsiq of Genghis Khān is a sore spot for the Madkhalīs, because it exposes their entire fallacious manhaj in general, and coincidentally, this specific lie against the words and statements of Fawzān and Shaykh Muḥammad bin Ibrāhīm. This is the reason they have to explicitly lie with regards to them, in order to save face. In fact, they run away from this topic in its entirety. In the next chapter, we'll inshāʾ Allāh dissect their lies one by one, with proof, bi-idhnillāh taʿālā.

Coming back to how al-Yāsiq refutes this notion that it's only kufr if you replace the entire Sharīʿah with man-made laws, then al-Yāsiq itself didn't replace the entire Sharīʿah. al-Yāsiq didn't replace the entirety of the Sharīʿah, as it comprised of some Islamic law, some Christian law, and Jewish law. Ibn Kathīr mentions that whoever chooses to **permanently** judge between the disputes of people by al-Yāsiq instead of the Book of Allāh is a kāfir by consensus.

Shamsi:[41] We want the British people to become Muslim, yes. But we speak to them peacefully; **if they accept**, al-ḥamdu lillāh. Step by step, because if they accept Islām and they believe Allāh is the Most Wise and Most High, **without any doubt** (x3), they'll follow His Legislation, because the Most Wise and Most High—His Legislation is the best for every place and every time.

---

[40] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=4224
[41] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=4351

Chapter 3: Al-Yāsiq and Genghis Khān

Shamsi:[42] The point is that he had a [system of] law called al-Yāsiq. Okay—"Allāh is rebuking those who turn away from…" This is a rough translation, by the way; I'm translating on the spot—"…turn away from Allāh's Legislation, which comprises all goodness, which warns against every evil, and he goes back and turns back to opinions, desires, and terminologies which were legislated by man without any proof from the Sharīʿah of Allāh."

Like the people of Jāhiliyyah, they used to rule with misguidance, which is based on their opinions and desires, like the Tattār. They used to rule with the rule of Genghis Khān that he legislated for them, al-Yāsiq, which is a book comprising of Islamic, Jewish, and Christian law, and likewise rulings which are based on his own opinion—so his offspring start following it. They give preference to this ḥukm over the ḥukm of Allāh; they don't pay attention to this…

Deception re: Ibn Kathīr

PGL: First of all—as we mentioned earlier—every time these people speak, it's as if they're declaring to the world how ignorant and how deceptive they are. Notice how he conveniently leaves out the next sentence, which refutes his whole deceptive narrative with regards to this clear statement of Ibn Kathīr. This is [the extent of] what Shamsi cited from Ibn Kathīr:

مَنْ فَعَلَ ذلِكَ مِنْهُمْ فَهُوَ كَافِرٌ يَجِبُ قِتَالُهُ

And whoever does that from them then he is a disbeliever who is to be fought

This is where he stops, conveniently. Ibn Kathīr continued and said:

حَتَّى يَرْجِعَ إِلَى حُكْمِ اللَّهِ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلا يَحْكُمُ سِوَاهُ فِي قَلِيلٍ وَلا كَثِيرٍ.

Until he returns to the Law of Allāh and Sunnah of the Messenger, and doesn't judge by anything else except it , whether it be in small matters or big matters.

So when Ibn Kathīr said:

فَصَارَتْ فِي دِينِهِ شَرْعًا مُتَّبَعَةً، يُقَدِّمُونَهَا عَلَى الحُكْمِ بِكِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

So it became a followed sharīʿah within his progeny, which they put in front of and gave precedence over judging by the Book of Allāh and the Sunnah of His Messenger.

According to Shamsi, Ibn Kathīr means by يُقَدِّمُونَهَا that the Tatars preferred, or did تَفْضِيلٌ (*tafdīl*), of the ḥukm of al-Yāsiq over the ḥukm of the Qurʾān and Sunnah. This is the subtle

[42] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=4372

Madkhalī attempt to neutralize the statement of Ibn Kathīr by mutilating the clear meaning of يُقَدِّمُونَهَا and make it such that it is only an action of the heart.

When in reality, the meaning of تَقْدِيمٌ is qualified when he says they should be fought **until**—until what? Until they return back to the ḥukm of Allāh. Does he stop there? No. He qualifies it even more and says they must not source their judgements in matters of dispute, whether small or big matters (disputes), except within the Sharīʿah of Allāh.

So according to Ibn Kathīr, in order for this takfīr and obligation to be fought **to no longer apply to you**, you must make the Sharīʿah of Allāh the governing source of all your judgements, big or small. This qualifies what is meant by يُقَدِّمُونَهَا.

So if this is to remove this ḥukm and consensus of takfīr that Ibn Kathīr cites, the inverse of it must also be true. Meaning, this ḥukm of takfīr and the obligation to be fought **will** apply to you if you **do not** make the Sharīʿah of Allāh subḥānahu wa taʿālā the governing source of all your judgements. This is crystal clear and very linear logic. But as usual, the Madkhalīs like to always put on full display their clear mental handicap.

Further, if you were to go with their deluded statement that taqdīm here means tafḍīl, then the statement of Ibn Kathīr **would not even make sense**. Ibn Kathīr is saying this ḥukm of takfīr and obligation to be fought no longer applies to you if what? If you return to the ḥukm of Allāh and make the Sharīʿah the source of all your judgements.

If taqdīm here means tafḍīl, even if someone—or if the Tatars—were to return and make the Sharīʿah the source of all the judgements, or all their judgements, they would still be kuffār, since they would have to make clear their tawbah from this tafḍīl. Tafḍīl is an action of the heart. No matter how you slice it, these people are zanādiqah who have done taqdīm of being intellectual dimwits rather than using the ʿaql that Allāh gave.

May Allāh guide the sincere amongst them and show us the signs of His punishment upon the arrogant ones. Allāhumma āmīn.

Shamsi:[43] So his offspring start following it. They give preference to this ḥukm over the ḥukm of Allāh; they don't pay attention to this.

PGL: The Madkhalī manhaj relies heavily on misrepresenting, misquoting, and subtle bait-and-switch of terminologies and narratives, in which they try to neutralize the statements of the scholars and render their present-day application null and void. So in the case of Ibn Kathīr, they bring up the issue of تَقْدِيمٌ (*taqdīm*), and they have to spin its meaning in a very particular direction, because at its apparent level the statement of Ibn Kathīr is highly problematic for the manhaj.

So they spin تَقْدِيمٌ (*taqdīm*) to be an action of the heart. Apart from disproving this narrative by reading the statement as a whole, as we explained in the previous response, the actual word

[43] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=4681

تَقْدِيمٌ (*taqdīm*) itself necessitates preference (if done permanently) in one way or another. It is a word which manifests upon the limbs. Let me give you an example. When Allāh says:

وَأَمَّا ثَمُودُ فَهَدَيۡنَٰهُمۡ فَٱسۡتَحَبُّواْ ٱلۡعَمَىٰ عَلَى ٱلۡهُدَىٰ فَأَخَذَتۡهُمۡ صَٰعِقَةُ ٱلۡعَذَابِ ٱلۡهُونِ بِمَا كَانُواْ يَكۡسِبُونَ[44]

*And as for Thamud, We showed and made clear them the path of truth (Islamic monotheism) through our message , (I.e showed them the way of success), but they **preferred** blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn.*

Ibn Jarīr, in his Tafsīr, comments on:

فَٱسۡتَحَبُّواْ ٱلۡعَمَىٰ عَلَى ٱلۡهُدَىٰ

*but they **preferred** blindness over guidance*

He said:

يَقُولُ فَاخْتَارُوا الْعَمَى عَلَى الْبَيَانِ الَّذِي بُيِّنَتْ لَهُمْ

*Allāh says (in meaning): they **chose** blindness over the clarity that was made clear to them.*

Allāh necessitates preference by the mere permanent choosing of kufr over īmān. Meaning what? And this alludes back to what we mentioned from the scholars in the previous chapter—in that choosing to replace one thing with another, permanently, necessitates an inherent preference. Obviously, the conditional "permanently" does not apply for acts of kufr or shirk, since if even done once, that is enough.

So going back to the point, al-Qurṭubī comments on the same portion of the āyah and said:

فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى، أَيْ اخْتَارُوا الْكُفْرَ عَلَى الإِيمَانِ

*"But they preferred blindness to guidance," as in they **chose** disbelief over īmān.*

وَقَالَ أَبُو الْعَالِيَةِ: اخْتَارُوا الْعَمَى عَلَى الْبَيَانِ

*Abū al-ʿĀliyah said: they **chose** blindness over clarity.*

وَقَالَ السُّدِّيُّ: اخْتَارُوا المَعْصِيَةَ عَلَى الطَّاعَةِ

*And al-Suddī said: they **chose** sinfulness over obedience.*

Al-Baghawī comments on the same portion of the āyah and said:

فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى، فَاخْتَارُوا الْكُفْرَ عَلَى الإِيمَانِ

*"But they preferred blindness to guidance," (as in) they **chose** disbelief over īmān.*

---

[44] Sūrat Fuṣṣilat 41:17

Al-Shinqīṭī comments on this āyah in his famous Tafsīr, whilst mentioning the other instances within the Qurʾān where اسْتَحَبُّوا (preference) is mentioned in the same context, and he said:

فَلَفْظَةُ تَسْتَحَبَّ فِي الْقُرْآنِ كَثِيراً مَا تَتَعَدَّى بِـ عَلَى؛ لأَنَّهَا فِي مَعْنَى اخْتَارَ وَآثَرَهُ.

So the term اِسْتَحَبَّ (preferred) within the Qurʾān most often entails preference over, because it carries the meaning of **<u>choosing</u>** (over) and preferring (one thing over another).

So, what we've shown, from these famous and widely accepted scholars, is that **Istihbāb** (preference) is necessitated when you permanently choose one thing over another. So, to tie it all in: if you choose to permanently judge by al-Yāsiq instead of the Qurʾān and Sunnah [knowingly], then it is necessitated that you prefer al-Yāsiq over the Qurʾān.

Now, the Madkhalī is probably thinking to himself, "Yeah okay, but Ibn Kathīr used يُقَدِّمُونَهَا how are you tying in اسْتَحَبُّوا with يُقَدِّمُونَهَا?" To that I say: notice how we mentioned all the mother books of Tafsīr except the one of Ibn Kathīr? Ibn Kathīr, in his Tafsīr commenting on this same āyah, he said:

ثُمَّ وَصَفَهُمْ بِأَنَّهُمْ يَسْتَحِبُّونَ الحَيَاةَ الدُّنْيَا عَلَى الآخِرَةِ، أَيْ يُقَدِّمُونَهَا

*Then he described them (i.e., Thamūd) in that they preferred the life of this world over the Ākhirah, meaning: **<u>they put the Dunyā ahead of</u>** [and preferred it over] the Ākhirah, and acted for this Dunyā whilst they did nothing for their Ākhirah, and left it behind their backs (i.e., emphasizing their abandonment of preparing for the Ākhirah).*

So, in summary, preferring something over another (اسْتِحْبَاب), choosing something over another (اِخْتِيَار) and putting something ahead of another or giving it precedence (تَقْدِيم) are all interchangeable and are all necessitations of one another in certain contexts (i.e., when choosing is done permanently).

Now, a question one might have:

Wouldn't this mean anyone who knowingly sins would therefore fall into kufr? Because he is consciously choosing to sin, so using the aforementioned logic we just mentioned, it is necessitated that he also must do taqdīm (putting this sin over the Sharīʿah), and likewise must do istihbāb (preferring sinning to not sinning), and that's kufr?!

We say no. This is not a necessitation, because while he is indeed choosing a sin as opposed to not sinning, this choosing, even if done repeatedly, does not necessitate an innate preference.

Let me give you some examples:

If someone is married and he cheats on his wife, does this cheating necessitate that he prefers the adulteress over his wife? No. So whilst he chooses to do this filthy act, there is no innate preference absolutely necessitated for the adulteress over the existing wife. The key word is

absolutely necessitated, meaning that from the outside we cannot judge with certainty that there is a preference. There may be a preference, but we cannot know for sure unless we peek into his heart. What we know for a fact, though, is that he is following his whims and desires.

What would absolutely necessitate the preference of the adulteress over the wife? If he divorces his wife specifically to marry this adulteress. At that point, we can say with certainty, because this person **permanently** chose (اِخْتِيَار), permanently did ikhtiyār, of this adulteress over his now ex-wife. In this context, it is absolutely necessitated that he prefers, as istihbāb, this adulteress over his ex-wife, and that he has **permanently** put her ahead (قَدَّم) over his ex-wife.

Do you see the difference in the two scenarios? Do you see that it is a nuanced issue that requires an understanding of the words used, and likewise the necessitated, or lack thereof, meanings in certain contexts?

Similarly, we say that if a judge doesn't judge the people by the law of Allāh, whilst the governing authority in the land is explicitly stated to be, or it's implied to be, the Book of Allāh and the Sunnah of His Messenger, then we say that whilst this qāḍī has indeed chosen (اختيار) his judgment over the Sharīʿah of Allāh, and you can say he technically put his judgment over (قدّم) the judgments of Allāh in this **individual case**, we can't absolutely necessitate that this judge prefers his judgments over the judgments of Allāh. We only know for certain that he's following his whims and desires.

Now, on the flip side, if a judge explicitly tells the people that in matters of X, Y, and Z, he will **only** judge between the people in their disputes by so-and-so man-made laws instead of the Book of Allāh and the Sunnah of His Messenger, then we say that this qāḍī has **permanently** chosen (اختيار) his judgment over the judgment of Allāh. And therefore, we can absolutely necessitate a preference of these man-made laws over the Sharīʿah of Allāh, one way or another, and **THIS** is kufr.

Or if a ruler of a country who previously used to govern by the Sharīʿah of Allāh, or knows of the Sharīʿah of Allāh (and claims to be Muslim), yet he replaces it with a permanent constitution which will be the source of all judgments, or persists in governing them by a constitution which contradicts the Qurʾān and Sunnah, we say that this action of his necessitates a preference of his constitution over the Sharīʿah of Allāh (one way or another), or ʿinād (عناد — a type of juhūd, which entails an arrogant refusal), and this is also kufr.

To oversimplify, there is a difference between someone simply not adhering to an obligation (assuming it's not inherently kufr or shirk) and someone explicitly saying they know it's an obligation, but they will never do it (permanently), or that they know of a prohibition yet explicitly say they will never stay away from it (permanently).

You're probably wondering, where am I getting this? Well, the books of the Imāms of Ahl al-Sunnah, ironically in the refutation of the extreme Irjāʾ which appeared in their time.

As mentioned in *al-Sunnah* of al-Khallāl, or *Sharḥ Uṣūl Iʿtiqād Ahl al-Sunnah wa al-Jamāʿah* of al-Lālakāʾī, in which they cite a narration on the authority of Maʿqal ibn

ʿUbaydillāh al-ʿAbbāsī, in which he is asking Nāfiʿ—the great Imām from the Tābiʿīn, the freed slave of Ibn ʿUmar, and likewise the teacher of Imām Mālik.

Maʿqal asks him about the saying of a group of people who had appeared during his time. He said:

قُلْتُ: إِنَّهُمْ يَقُولُونَ: نَحْنُ نُقِرُّ بِالصَّلاةِ فَرِيضَةً وَلا نُصَلِّي، وَإِنَّ الخَمْرَ حَرَامٌ وَنَحْنُ نَشْرَبُهَا، وَإِنَّ نِكَاحَ الأُمَّهَاتِ حَرَامٌ وَنَحْنُ نُرِيدُهُ، فَنَتَرَ يَدَهُ مِنْ يَدَيَّ، وَقَالَ: مَنْ فَعَلَ هذَا فَهُوَ كَافِرٌ

I said to him: They say, "We affirm that the Ṣalāh is an obligation, however we do not pray; and that alcohol is forbidden, yet we [will still] drink it; and that marrying our mothers is forbidden, yet we want to [do it]." At this, he (Nāfiʿ) suddenly snatched his hand from my hand and said: ***"Whoever does (says) this is a disbeliever."***

So here, this great Imām of the Muslims—Nāfiʿ, the freed slave of Ibn ʿUmar—is making a clear distinction between someone who does not perform an obligation, and someone who explicitly says they know it is an obligation yet they will not do it [indefinitely], highlighting that this is ʿinād (عناد), which is a type of juhūd that entails an arrogant refusal.

Furthermore, this is eerily similar to the famous statement of Isḥāq ibn Rāhawayh, in which he said:

أَجْمَعَ الْمُسْلِمُونَ عَلَى أَنَّ مَنْ سَبَّ اللَّهَ، أَوْ سَبَّ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوْ دَفَعَ شَيْئًا مِمَّا أَنْزَلَ اللَّهَ عَزَّ وَجَلَّ، أَوْ قَتَلَ نَبِيًّا مِنْ أَنْبِيَاءِ اللَّهِ عَزَّ وَجَلَّ، أَنَّهُ كَافِرٌ بِذلِكَ، وَإِنْ كَانَ مُقِرًّا بِكُلِّ مَا أَنْزَلَ اللَّهُ.

The Muslims have a consensus that whoever insults Allah or insults the Messenger(صلى الله عليه وسلم) or ***prevents from applying*** *(even) one thing for which Allah sent down, or fights(kills) a prophet of Allah that he is a disbeliever with that,* ***even if acknowledges and affirms*** *all of which Allah sent down.*

So, in summary, if someone sins, do we say about them that they committed دَفْعٌ لِمَا أَنْزَلَ اللَّهُ? No. But if someone tells you, "I know alcohol is ḥarām, but I will never stop drinking it," then we say about this person that he is دَافِعٌ لِمَا أَنْزَلَ اللَّهُ (i.e., he committed a type of juhūd), and thus a kāfir. Obviously, for this ruling to apply, the matter has to be from the aṣl of this dīn, or from matters that are known by necessity. If it is a hidden matter (مسألة خفية), then even if someone does this ʿinād, this consensus would not apply to him until the ḥujjah has been established, and what that entails will be discussed later, in shāʾ Allāh.

Going back to the point, this distinction is from the Salaf. This is from the Salaf. This is a clear distinction which is found from the time of the Salaf. The application of this understanding can be extrapolated to one who does not govern by the Sharīʿah by way of replacing (استبدال) the Sharīʿah with a man-made sharīʿah, or a qāḍī who expresses that he will permanently not judge by the Sharīʿah—even if they believe in the Sharīʿah, and they believe the Sharīʿah is the best, and they do not make istiḥlāl of judging by other than what Allāh sent down—it would still be considered دَفْعٌ لِمَا أَنْزَلَ اللَّهُ, and thus kufr.

Shaykh Al-Islam Ibn Taymiyyah also has a similar statement to this where he states in الصارم المسلول على شاتم الرسول (pg. 522), he said:

وَالاسْتِحْلالُ اعْتِقَادُ أَنَّ اللَّهَ لَمْ يُحَرِّمْهَا، وَتَارَةً بِعَدَمِ اعْتِقَادِ أَنَّ اللَّهَ حَرَّمَهَا، وَهذَا يَكُونُ لِخَلَلٍ فِي الإِيمَانِ بِالرُّبُوبِيَّةِ، أَوْ لِخَلَلٍ فِي الإِيمَانِ بِالرِّسَالَةِ، وَيَكُونُ جَحْدًا مَحْضًا غَيْرَ مَبْنِيٍّ عَلَى مُقَدِّمَةٍ.

وَتَارَةً يَعْلَمُ أَنَّ اللَّهَ حَرَّمَهَا، وَيَعْلَمُ أَنَّ الرَّسُولَ إِنَّمَا حَرَّمَ مَا حَرَّمَهُ اللَّهُ، ثُمَّ يَمْتَنِعُ عَنْ الْتِزَامِ هذَا التَّحْرِيمِ، وَيُعَانِدُ الْمُحَرَّمَ، وَيُعَانِدُ الْمُحَرَّمَ، وَيُعَانِدُ الْمُحَرَّمَ؛ فَهذَا أَشَدُّ كُفْرًا مِمَّنْ قَبْلَهُ، فَهذَا أَشَدُّ كُفْرًا مِمَّنْ قَبْلَهُ.

And Istihlāl: [1. In one instance] it can be to believe that Allāh has not made something forbidden (ḥarām), and [2. in other instances] it is to not believe that Allāh has made it forbidden—and this occurs due to a deficiency in faith in the Lordship of Allāh, as well as a deficiency of faith in the Message of Islām], and it is pure juhūd, which has no pretext. And [3. in other instances] it can be that one knows that Allāh has forbidden it, and knows that the Messenger has also made it forbidden due to Allāh making it so, but he refuses to adhere to this prohibition [permanently], thus arrogantly refusing [to adhere] to the prohibition, and the latter [manifestation] ***<u>is worse in kufr than the former two.</u>***

Notice how Shaykh al-Islām Ibn Taymiyyah , ranks this ʿinād—this arrogant refusal to adhere to a known obligation. He knows it is an obligation; he knows it is a taḥrīm (prohibition). If you do ʿinād in this regard, he says this is worse than istihlāl, or ascribing something to the Sharīʿah of Allāh. This is worse. What greater expression of ʿinād is there in our times than declaring, by way of written decree (i.e., the constitution), that you will be replacing the law of Allāh with the law of man, and thus never judging by what Allāh sent down?

By this understanding, Shaykh al-Islām would then rank istibdāl as a worse manifestation of kufr than tabdīl, or ascribing something to the Sharīʿah of Allāh. The Madkhalī donkey will then come to you and tell you shamelessly that istibdāl is not even kufr and only tabdīl is. Shaykh al-Islām is telling you this is worse than even ascribing it to the Sharīʿah of Allāh.

Shamsi:[45] so his offspring start following it. They give preference to this ḥukm over the ḥukm of Allāh.

Mentioning the Tartar Is a Red Herring!

PGL: Now the previous response was refuting the deception with respect to *taqdīm*, which they try to push out very hard, whilst in reality that response was unnecessary to begin with, since the mention of the Tatars as a people is a red herring. It is a red herring. The Tatars doing *taqdīm* is a red herring to begin with, since the one-to-one of the Tatars to our present times would be the present-day judges, the *quḍāt*. The only person they should be mentioning is Genghis Khan, not the Tartar. Why Genghis Khan? Because Genghis Khan is the one who placed *al-Yāsiq*. He is the one who originated *al-Yāsiq* and enforced its judgments upon the courts within their territories. Similarly, these rulers are the ones who place these man-made

[45] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=5429

laws and constitutions and enforce them to be the governing source between the people and their disputes. Conveniently, they always steer away from Genghis Khan and go to the Tartar. So we have to understand in detail what Genghis Khan did, why he was a *ṭāghūt*. Ibn Kathīr said in *al-Bidāyah wa al-Nihāyah*:

فِي هذِهِ السَّنَةِ كَانَ ابْتِدَاءُ مَلِكِ جِنْكِيز خَان مَلِكِ التَّتَارِ، لَعَنَهُ اللَّهُ، وَجِنْكِيز خَان هُوَ صَاحِبُ الْيَاسِقِ، وَضَعَهَا لِيَتَحَاكَمَ إِلَيْهَا التَّتَارُ، وَمَنْ اتَّبَعَهُمْ مِنْ أُمَرَاءِ التُّرْكِ، مِمَّنْ يَبْتَغِي حُكْمَ الجَاهِلِيَّةِ

And in this year was the beginning of the reign of Genghis Khan, who was the king of the Tattar—may Allāh curse him—and he was the originator of al-Yāsiq*. He placed it so that the Tattar* ***could seek its taḥākum****, and likewise those who followed them from the governors from the Turks, from those who seek the judgement of Jāhiliyyah.*

One of the first things we should ask is: what is a *ṭāghūt*?

Ibn al-Qayyim said [in *Iʿlām al-Muwaqqiʿīn ʿan Rabb al-ʿĀlamīn*], which also happens to summarize the view of Mujāhid—the great Tābiʿī and student of Ibn ʿAbbās, Ibn al-Qayyim said:

ثُمَّ أَخْبَرَ سُبْحَانَهُ أَنَّ مَنْ تَحَاكَمَ أَوْ حَاكَمَ إِلَى غَيْرِ مَا جَاءَ بِهِ الرَّسُولُ فَقَدْ حَكَّمَ الطَّاغُوتَ وَتَحَاكَمَ إِلَيْهِ.

وَالطَّاغُوتُ كُلُّ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتْبُوعٍ أَوْ مُطَاعٍ. فَالطَّاغُوتُ كُلُّ قَوْمٍ مِمَّنْ يَتَحَاكَمُونَ إِلَيْهِ غَيْرَ اللَّهِ وَرَسُولِهِ، أَوْ يَعْبُدُونَهُ مِنْ دُونِ اللَّهِ، أَوْ يَتَّبِعُونَهُ عَلَى غَيْرِ بَصِيرَةٍ مِنَ اللَّهِ، أَوْ يُطِيعُونَهُ فِيمَا لا يَعْلَمُونَ أَنَّهُ طَاعَةٌ لِلَّهِ.

فهذِهِ طَوَاغِيتُ الْعَالَمِ، إِذَا تَأَمَّلْتَهَا وَتَأَمَّلْتَ أَحْوَالَ النَّاسِ مَعَهَا، رَأَيْتُ أَكْثَرَهُمْ مِمَّنْ أَعْرَضَ عَنْ عِبَادَةِ اللَّهِ إِلَى عِبَادَةِ الطَّاغُوتِ، وَعَنْ التَّحَاكُمِ إِلَى اللَّهِ وَإِلَى رَسُولِهِ إِلَى التَّحَاكُمِ إِلَى الطَّاغُوتِ، وَعَنْ طَاعَتِهِ وَمُتَابَعَةِ رَسُولِهِ إِلَى طَاعَةِ الطَّاغُوتِ وَمُتَابَعَتِهِ.

Then Allāh informs that the one who seeks the judgement, or judges by other than what the Messenger came with, ***then he has made the ṭāghūt the source of his judgement****, and likewise sought his judgement. And the ṭāghūt is [what] a slave does [towards], whilst exceeding the [allowable] bounds in either worshipping, following, or obeying.* ***And the ṭāghūt of every people*** *is the one whose judgement is sought instead of* ***Allāh and His Messenger****, or they worship other than Allāh, or they follow a path other than the path of Allāh, or they obey in things knowing it is not in the obedience of Allāh. So these [who are sought judgement from, worshipped, followed, or obeyed] are the ṭawāghīt of the people. That if you were to ponder the state of the people with regards to them, you would find that most of them are those who turned away from worshipping Allāh to worshipping the ṭāghūt, and from seeking the judgement of Allāh and His Messenger to seeking the judgement of the ṭāghūt, and from obeying and following the Messenger to obeying and following the ṭāghūt.*

Firstly, Ibn al-Qayyim, likens the ṭāghūt of worship, obedience, and ḥukm. After he provides a statement that is a fatal blow to the manhaj of the Madkhalīs, in that he qualifies what the ṭāghūt of every people is, he said: and the ṭāghūt of every people is the one whose judgement is sought instead of Allāh and His Messenger.

So to contextualise it, al-Yāsiq is considered the essence of a ṭāghūt because why? It is a set of rules and regulations, a set of ḥalāl and ḥarām, which was placed to be the source of judgements for the people. And as we know and stated earlier, as well as in part 2 of the series, al-Yāsiq comprised of Islamic law, Christian law, and Jewish law.

So if al-Yāsiq is considered the essence of a ṭāghūt, what about the one who originated it? What about the one who originated it? Min bāb al-awlā, the one who originated these laws to be the source of judgements is an even bigger ṭāghūt. After mentioning the statement of Ibn al-Qayyim, Shaykh Sulaymān ibn Saḥmān said, as mentioned in *ad-Durar*:

وَحَاصِلُهُ أَنَّ الطَّاغُوتَ ثَلاثَةُ أَنْوَاعٍ: طَاغُوتُ حُكْمٍ، وَطَاغُوتُ عِبَادَةٍ، وَطَاغُوتُ طَاعَةٍ وَمُتَابَعَةٍ.

وَالمَقْصُودُ فِي هذهِ الْوَرَقَةِ هُوَ طَاغُوتُ الحُكْمِ؛ فَإِنَّ كَثِيرًا مِنَ الطَّوَائِفِ المُنْتَسِبِينَ إِلَى الإِسْلامِ قَدْ صَارُوا يَتَحَاكَمُونَ إِلَى عَادَاتِ آبَائِهِمْ، وَيُسَمُّونَ ذلِكَ الحَقَّ بِشَرْعِ الرِّفَاقَةِ، كَقَوْلِهِمْ: شَرْعُ عَجْمَانَ، وَشَرْعُ قَحْطَانَ، وَغَيْرِ ذلِكَ.

وَهذَا هُوَ الطَّاغُوتُ بِعَيْنِهِ الَّذِي أَمَرَ اللَّهُ بِاجْتِنَابِهِ. وَذَكَرَ شَيْخُ الإِسْلامِ ابْنُ تَيْمِيَّةَ رَحِمَهُ اللَّهُ تَعَالَى فِي مِنْهَاجِهِ، وَابْنُ كَثِيرٍ فِي تَفْسِيرِهِ، أَنَّ مَنْ فَعَلَ ذلِكَ فَهُوَ كَافِرٌ بِاللَّهِ، وَزَادَ ابْنُ كَثِيرٍ: يَجِبُ قِتَالُهُ حَتَّى يَرْجِعَ إِلَى حُكْمِ اللَّهِ وَرَسُولِهِ.

*And in summary: The ṭawāghīt are of three types: ṭāghūt of ḥukm (legislation), ṭāghūt of worship, and a ṭāghūt of obedience and following; and the intent of this letter [I'm writing] is the ṭāghūt of ḥukm. For many of the people who ascribe themselves to Islām have begun to seek the judgement [in their disputes] to the customs of their forefathers, and they call it "الْحَقَّ بِشَرْعِ الرِّفَاقَةِ", as well as the sharīʿah of ʿAjmān, or the sharīʿah of Qaḥṭān, and other than them—**<u>and these are the essence of what a ṭāghūt is, that Allāh ordered us to [reject and] stay away from</u>**. And Shaykh al-Islām Ibn Taymiyyah mentioned in his* Minhāj [as-Sunnah]*, and likewise Ibn Kathīr in his Tafsīr, that the one who does this is a kāfir, and he added that he should be fought until he returns to the ḥukm of Allāh.*

This statement of Shaykh Sulaymān ibn Saḥmān is like a sword that slices through the manhaj of the Madkhalīs. Notice how he calls these various sharīʿahs (contrary to the sharīʿah of Allāh) the essence of what a ṭāghūt is, and then adds to it: "الَّذِي أَمَرَ اللَّهُ بِاجْتِنَابِهِ".

As you may know, there is a very brain-dead cope that some Madkhalīs like to hold on to, and that they conflate between the ṭāghūt—which Allāh tells us to make kufr upon, reject, and stay away from (ijtināb)—and the linguistic ṭāghūt, even going as far as saying unrestrictedly that just because someone is a ṭāghūt, it does not mean they are not a Muslim.

Here Shaykh Sulaymān ibn Saḥmān is saying clearly: these ṭawāghīt of legislation are the essence of the ṭāghūt which Allāh subḥānahu wa taʿālā told us to reject and stay away from—the ṭāghūt whom Allāh spoke about when He says:

لآ إِكرَاهَ فِي ٱلدِّينِ قَد تَّبَيَّنَ ٱلرُّشدُ مِنَ ٱلغَيِّ فَمَن يَكفُربِٱلطَّٰغُوتِ وَيُؤمِنۢبِٱللَّهِ فَقَدِ ٱستَمسَكَ بِٱلعُروَةِ ٱلوُثقَىٰ لا ٱنفِصَامَ لَهَا وَٱللَّهُ سَمِيعٌ عَلِيمٌ[46]

There shall be no compulsion in religion. The right course has become clear from the wrong. So whoever disbelieves in ṭāghūt and believes in Allāh has grasped the most trustworthy handhold, with no break in it. And Allāh is Hearing and Knowing.

[46] Sūrah al-Baqarah 2:256

You think this ṭāghūt can be Muslim, yā zindīq?

وَلَقَد بَعَثنَا فِي كُلِّ أُمَّة رَّسُولا أَنِ ٱعبُدُواْ ٱللَّهَ وَٱجتَنِبُواْ ٱلطَّغُوتَ فَمِنهُم مَّن هَدَى ٱللَّهُ وَمِنهُم مَّن حَقَّت عَلَيهِ ٱلضَّلَلَةُ فَسِيرُواْ فِي ٱلأَرضِ فَٱنظُرُواْ كَيفَ كَانَ عَقِبَةُ ٱلمُكَذِّبِينَ[47]

And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid (or keep away from) ṭāghūt (all false deities, etc., i.e. do not worship ṭāghūt besides Allāh)."

You think this ṭāghūt, which Allāh sent every Messenger to tell his people to reject and stay away from, can be a Muslim?

Fawzān:[48] The 2nd [type of ṭāghūt] is the one who changes the Sharīʿah of Allāh and comes with that which replaces it, from governing institutions, and cultural customs, imitations [of the disbelievers], the customs of the Arabs, and places them as the source of judgement (or legislation) between people and their disputes—**this is the judgement of the ṭāghūt**. We only seek judgement from the Sharīʿah of Allāh, the one that was sent down.

We do not seek judgement from institutions, man-made laws, or Arab (or any cultural) customs—we only seek judgement from the Sharīʿah of Allāh, the Purest, the Most Just…

Falsehood cannot come to it from before it or behind it; (it is) sent down by the All-Wise, Worthy of All Praise [41:2].

We do not replace the Sharīʿah of Allāh with institutions, customs, or that which is imitated from the disbelievers, because this (seeking judgement) is a form of worshipping Allāh, and it can only be of benefit to us…

PGL: Interesting. So Ṣāliḥ al-Fawzān classified the one who replaces the Sharīʿah of Allāh subḥānahu wa taʿālā with man-made laws to govern the people as a ṭāghūt. Is a ṭāghūt who replaces the Sharīʿah of a Muslim, Ṣāliḥ al-Fawzān?

Questioner:[49] O eminent Shaykh, may Allāh give you blessed facility. Can the ṭāghūt be of the Muslims, such as the one who governs by other than what Allāh sent down?

Fawzān: The one who governs by other than what Allāh sent down is not a Muslim. If he is insistent upon this action, and dismantles the Sharīʿah, and comes with man-made law(s) as a replacement, then this person is not a Muslim. Yes.

PGL: Now, the Madkhalīs, to proactively set themselves up, say that Genghis Khan claimed to be a prophet, or the son of God, or claimed al-Yāsiq was from Allāh, or that al-Yāsiq was a way to Allāh. This is how they spin it, and we addressed it in Part II:

Shamsi:[50] Okay, so it's the law of Genghis Khan. Genghis Khan—what did he claim? He claimed to be what? (pointless hand gestures). And also, he claimed to be what? He claimed

---

[47] Sūrah An-Naḥl 16:36
[48] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=5807
[49] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=5881
[50] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=5918

to be the son of God, as Ibn Taymiyyah mentioned about him. He claimed to be the son of God.

Fāris al-Ḥammādī:[51] And Ibn Taymiyyah gave an example about this. He said Genghis Khān, the Mongols—I think that is how they pronounce it in English—Genghis Khān, **he legislated religiously to his people**, and he had a book, I think it is called the Yāsāq, or something like that. Ibn Taymiyyah talked about this; he lived in the time of the Mongols. So he said they came and religiously legislated something for themselves, and **he ordered his people, Genghis Khān, to follow that book**. And that—yes—that definitely takes you out of the fold of Islām.

PGL: It appears Shamsi, in his failed attempt to try and refute Ahl al-Sunnah, did not pay attention, nor bother to read the works of the scholars with precision. You donkey, if the scholars stated that the Tatars believed X, Y, and Z about Genghis Khān, what does that have to do with Genghis Khān? Did Genghis Khān himself tell others to believe these things about him? What is your proof he himself told them to believe all this stuff?

Of course, you do not have any. And your fallback response, as has been the case with your brain-dead cult, is to say that, "yeah, yeah, okay, he did not call to it, but he obviously was pleased with it because he did not do anything about it when the Tatars did this."

So according to them, the absence of an explicit rejection of what the Tatars believed about Genghis Khān necessitates his implicit agreement, apart from the fact that this is not proof in the slightest.

If you were to set this precedent, then by this alone all the Arab ṭawāghīt would be disbelievers even according to you. The odd thing, as we mentioned in part two of this series, is that this notion—that Genghis Khān himself claimed to be a prophet, or the son of God, or that he claimed that al-Yāsiq was from Allāh, or a way to Allāh—is explicitly refuted by Ibn Taymiyyah himself.

PGL: What Genghis Khān did with al-Yāsīq was istibdāl, not tabdīl, as these deceivers like to make out. He enforced it upon the people and made it the source of their judgements, but he never attributed it to Allāh. And for those who want to persist that somehow Ibn Taymiyyah stated that Genghis Khān attributed al-Yāsīq to Allāh, then this is explicitly refuted by Ibn Taymiyyah himself, where he said:

وَأَمَّا مَنْ كَانَ مِنْ جُهَّالِ أَهْلِ الْكِتَابِ الَّذِينَ يَقُولُونَ إِنَّهُ كَانَ مَلِكًا مُسَلَّطًا عَلَيْهِمْ، وَإِنَّهُ رَسُولُ غَاضِبٍ أَرْسَلَهُ اللَّهُ إِرْسَالا كَوْنِيًّا لِيَنْتَقِمَ بِهِ مِنْهُمْ، كَمَا أَرْسَلَ ُخْتُ نَصْرٍ وَسَنْحَالِيبَ عَلَى بَنِي إِسْرَائِيلَ، وَكَمَا أَرْسَلَ جِنْكِيسَ خَانَ وَغَيْرَهُ مِنَ الْمُلُوكِ الْكَافِرِينَ وَالظَّالِمِينَ، مِمَّا يَنْتَقِمُ بِهِ مِمَّنْ عَصَى؛ فَهؤُلاءِ أَعْظَمُ تَكْذِيبًا لَهُ وَكُفْرًا بِهِ مِنْ أُولَئِكَ.

فَإِنَّ هؤُلاءِ الْمُلُوكَ لَمْ يَقُلْ أَحَدٌ مِنْهُمْ إِنَّ اللَّهَ أَنْزَلَ عَلَيْهِ كِتَابًا، وَلا أَنَّ هذَا الْكَلامَ الَّذِي أُبَلِّغُهُ إِلَيْكُمْ هُوَ كَلامُ اللَّهِ، وَلا أَنَّ اللَّهَ أَمَرَكُمْ أَنْ تُصَدِّقُونِي فِيمَا أَخْبَرْتُكُمْ بِهِ، وَتُطِيعُونِي فِيمَا أَمَرْتُكُمْ بِهِ.

[51] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=5947

وَمَنْ لَمْ يُصَدِّقْنِي بَاطِنًا وَظَاهِرًا، فَإِنَّ اللَّهَ يُعَذِّبُهُ فِي الدُّنْيَا وَالآخِرَة

As for those who were from the most ignorant of the People of the Book, those who used to say: "He was a king that was imposed upon them, or that he was an angry Messenger, sent down by Allah (kawniyyan – see difference between kawniyyah vs. shar'iyyah), to take revenge upon them, just as He sent Nebuchadnezzar and Sennacherib to Banī Isrā'īl, and ***just as He sent Genghis Khān****, and others besides him from disbelieving and oppressive kings, through whom Allah takes revenge upon those who sin against Him." So those who say this are even more disbelieving and belying than those (kings) mentioned. F****or not one of those kings ever*** *said that Allah sent down upon him a book, nor that these words which they relay to you are the word of Allah, nor that Allah obligated you to believe in what I inform you of and obey what I command you with, nor that you must believe (in what I tell you) outwardly and inwardly, and if you do not, Allah will punish you in the dunyā and the ākhirah*

ʿ**Abdulʿazīz al-Rayyis**:[52] The sixth doubt (which is brought by the "Khawārij"): They say that Ibn Kathīr cites a consensus that governing by al-Yāsīn is major kufr. This is mentioned by Ibn Kathīr in his tafsīr, as well as *al-Bidāyah wa al-Nihāyah*.
So it is said that this is truth, but it is predicated on what is intended by al-Yāsīn. Al-Yāsīq are a set of laws laid down by Genghis Khān for his people. Shaykh al-Islām said, as is found in his *Majmū' al-Fatāwā*: "…it is for them a way to reach Allah, just like the four madhāhib…" And likewise, this was mentioned by al-Maqrīzī in his book *al-Khuṭaṭ*. (Spoiler: this is also a lie). So anything like this, then it is major kufr — because one is claiming it as a religion — and this is tashrī' (legislating), which combines two matters: changing the legislation and ascribing it to the religion, by him claiming it is a way to Allah — and this is major kufr.
However, it is outside the scope of disagreement (between us and the Khawārij). So it is not appropriate to draw an analogy on this basis upon simply implementing (legislating) laws, without claiming them to be a way to Allah.

PGL: This is obviously a lie and a gross misrepresentation. What Shaykh al-Islām actually said is:

وَكَذلِكَ الأَكَابِرُ مِنْ وُزَرَائِهِمْ وَغَيْرِهِمْ يَجْعَلُونَ دِينَ الإِسْلامِ كَدِينِ الْيَهُودِ وَالنَّصَارَى، وَأَنَّ هذِهِ كُلَّهَا طُرُقٌ إِلَى اللَّه، بِمَنْزِلَةِ الْمَذَاهِبِ الأَرْبَعَةِ عِنْدَ الْمُسْلِمِينَ. ثُمَّ مِنْهُمْ مَنْ يُرَجِّحُ دِينَ الْيَهُودِ، أَوْ دِينَ النَّصَارَى، وَمِنْهُمْ مَنْ يُرَجِّحُ دِينَ الْمُسْلِمِينَ

And likewise, those in high status amongst them from their ministers and other than them, they used to liken the religion of Islam to Judaism and Christianity, in that all of these were ways to reach Allah, similar to the four madhāhib amongst the Muslims. Then some of them would go and claim that either Judaism, Christianity, or Islam was the most correct one.

Ibn Taymiyyah makes no mention that al-Yāsīq was believed to be a way to Allāh by Genghis Khān, just like the four madhāhib. This is an outright lie. What Ibn Taymiyyah said was that the ministers and those in high status amongst the Tātār used to believe that Judaism, Christianity, and Islām were all ways that led to Allāh, just like the four madhāhib. Al-Yāsīq is not even mentioned. And what is pathetic is that this misrepresentation and fabrication upon Ibn Taymiyyah is the only proof they have for refuting the established principle that (absolutely) placing anything other than the Qur'ān and Sunnah as a source of judgement is kufr akbar. This is the only proof they have, and it is an outright fabrication.

[52] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=6136

So now we've established with proof that Genghis Khān didn't claim to be a prophet, he didn't claim that Yāsīq was from Allāh, and finally, he didn't claim that Yāsīq was a way to Allāh. To give you some historical perspective as to how the scholars viewed anyone who places the Yāsīq as the governing source within their lands, see what the scholars have said about the descendant of Genghis Khān, Taymūr Lank.

PGL: And a fitting end to this chapter is to mention the affair of one of the descendants of Genghis Khān, Taymūr Lank. He used to openly proclaim Islām and attend the Jumuʿah ṣalāh, and he used to pray standing even though he had a limp. You know, nowadays people with a limp will pray sitting down. But this man—he was trying to go the extra mile. And even in the lands he governed, the open sharā'iʿ of Islām used to be seen and witnessed.

Ibn al-ʿImād says about Taymūr Lank in *Shadharāt al-Dhahab*:

كَانَ يُقَدِّمُ قَوَاعِدَ جِنْكِيسَ خَانَ، وَيَجْعَلُهَا أَصْلا، وَلِذلِكَ أَفْتَى جَمْعٌ جَمٌّ بِكُفْرِهِ، مَعَ أَنَّ شَعَائِرَ الإِسْلامِ فِي بِلادِهِ ظَاهِرَةٌ

And he (Taymur Lank) used to put ***forward the principles of Genghis Khān and used to make them the primary source (of governing)****, and that is why a large portion of scholars gave the ruling of takfīr upon him,* ***even though the open symbols of Islam were apparent in the lands he governed.***

Chapter 4: Al-Māʾidah & Decisive Blow

PGL: Allāh says:

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ[53]

And whoever does not judge by what Allāh has revealed—then it is those who are the disbelievers.

We've since mentioned the narrations pertaining to the reasons of revelation in part 2 of this series, and it's best summarised in the narration of Ibn Mājah:

مَرَّ النَّبِيُّ بِيَهُودِيٍّ مُحَمَّمٍ مَجْلُودٍ فَدَعَاهُمْ فَقَالَ " هَكَذَا تَجِدُونَ فِي كِتَابِكُمْ حَدَّ الزَّانِي " . قَالُوا نَعَمْ . فَدَعَا رَجُلاً مِنْ عُلَمَائِهِمْ فَقَالَ " أَنْشُدُكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى أَهَكَذَا تَجِدُونَ حَدَّ الزَّانِي قَالَ لاَ وَلَوْلاَ أَنَّكَ نَشَدْتَنِي لَمْ أُخْبِرْكَ نَجِدُ حَدَّ الزَّانِي فِي كِتَابِنَا الرَّجْمَ وَلَكِنَّهُ كَثُرَ فِي أَشْرَافِنَا فَكُنَّا إِذَا أَخَذْنَا الشَّرِيفَ تَرَكْنَاهُ وَكُنَّا إِذَا أَخَذْنَا الضَّعِيفَ أَقَمْنَا عَلَيْهِ الْحَدَّ . فَقُلْنَا تَعَالَوْا فَلْنَجْتَمِعْ عَلَى شَىْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ فَاجْتَمَعْنَا عَلَى التَّحْمِيمِ وَالْجَلْدِ مَكَانَ الرَّجْمِ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذْ أَمَاتُوهُ[54]

"The Messenger of Allah (ﷺ) passed by a Jew with a blackened face who had been flogged. He called them and said: 'Is this the punishment for the adulterer that you find in your Book?' They said: 'Yes.' Then he called one of their scholars and said: 'I ***adjure you by Allah (SWT) Who sent down the Tawrah (Torah) to Musa! Is this the punishment for the adulterer that you find in your Book?'*** *He said: 'No; if you had not adjured me by Allah (SWT), I would not have told you.* ***The punishment for the adulterer that we find in our Book is stoning****, but many of our nobles were being stoned (because of the prevalence of adultery among them), so if we caught one of our nobles (committing adultery), we would let him go; but if we caught one of the weak among us, we would carry out the punishment on him. We said: "****Come, let us agree upon something that we may impose on both noble and weak alike."*** *(I.e. general legislation to be applied on the masses) So we agreed to blacken the face and whip them, instead of stoning.' The Prophet (ﷺ) 'O Allah ,* ***I am the first of those who revive your command which they had killed off,' (Note: replacing Shariah was likened to killing off the Hukm of Allah)***

Deception re: Ibn Jarīr Statement

Shamsi:[55] So now he's going to speak about the *taʾwīl*—the meaning, okay, the explanation, interpretation of Allāh's statement: "Whosoever does not rule by whatever Allāh legislated, they are disbelievers." He said: whosoever withholds or conceals the ruling of Allāh which Allāh has revealed, and he makes that other ruling as the ruling between His servants—he hides it and rules by other than it—just like the Jews passed the ruling on the two—uhh—man and woman that commit adultery, and both of them were married. You know the story, the ḥadīth—the Prophet, he said—so what they used to do, it's in the Torah even if you check it: they used to stone the adulterer. Okay.

So they changed the law. If someone is rich, they don't stone him; when someone is poor, they stone him. Then they said, "No, it's not fair—let us apply the same ruling on everyone."

---

[53] Sūrah Al-Māʾidah 5:44
[54] Sunan Ibn Mājah 2558
[55] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=6447

So they used to humiliate him, put him on a donkey, and put, like, paint on his face. So anyway, they claimed that law is from who? From Allāh! That's called *tabdīl*. They changed Allāh's law—now that's *tabdīl*. Okay. So Allāh, the Most High…

Allāh is addressing those who do not rule by what Allāh has revealed in His Book; however, they changed and altered Allāh's ruling, and withheld and concealed the truth which was revealed in His Book—they are the disbelievers! They are the ones who withhold the truth and so on. Then he goes on to bring the *āthār* from the Salaf.

The people of *taʾwīl* have differed regarding the meaning of *kufr* in this verse. Some of them have mentioned what we just have mentioned. **Mentions beginning of *āthār*.**

PGL: First of all, this is just another instance of *tadlīs* by a Madkhalī on an unsuspecting audience. That's either absolute ignorance by Shamsi. Let's break it down sentence by sentence, in shāʾ Allāh taʿālā. Al-Ṭabarī first starts off by saying:

يَقُولُ تَعَالَى ذِكْرُهُ: وَمَنْ كَتَمَ حُكْمَ اللَّهِ الَّذِي أَنْزَلَهُ فِي كِتَابِهِ، وَجَعَلَهُ حَكَمًا بَيْنَ عِبَادِهِ، فَأَخْفَاهُ، وَحَكَمَ بِغَيْرِهِ.

The meaning of the saying of Allāh, the Most High: whosoever conceals the judgement of Allāh that He sent down in His Book and established it as the governing source between His slaves, and hides it and judges (permanently) by other than it.

So here, al-Ṭabarī is clearly saying that the conditioning factor here is concealing the ruling/ḥukm/judgement of Allāh—the ḥukm of Allāh, the judgement of Allāh—which necessitates that if you are concealing something, it necessitates that you must know of the ruling/ḥukm/judgement of Allāh in the first place, and then judge permanently by other than it. The reason we say permanently is because al-Ṭabarī qualifies his statement directly after. He said:

كَحُكْمِ الْيَهُودِ فِي الزَّانِيَيْنِ الْمُحْصَنَيْنِ بِالتَّجْبِيهِ وَالتَّحْمِيمِ، وَكِتْمَانِهِمُ الرَّجْمَ، وَكَقُضَائِهِمْ فِي بَعْضِ قَتْلاهُمْ بِدِيَةٍ كَامِلَةٍ، وَفِي بَعْضٍ بِنِصْفِ الدِّيَةِ، وَفِي الأَشْرَافِ بِالْقِصَاصِ، وَفِي الأَدْنِيَاءِ بِالدِّيَةِ، وَقَدْ سَوَّى اللَّهُ بَيْنَ جَمِيعِهِمْ فِي الْحُكْمِ عَلَيْهِمْ فِي التَّوْرَاةِ.

Like the (permanent) legislation established by the Jews with regards to the two adulterers, with blackening their faces and putting them on display instead of stoning; and like their legislation (permanent judgements) between some of their killed, providing the full blood-money, whilst others providing only half the blood-money amount; and (their permanent judgements) when their noblemen are killed, their families receive equal retribution, while for the lower class they only receive blood-money—and Allāh had made the judgement for such crimes equal (e.g. regardless of noble or low class, it should all be the same judgement) in the Torah.

Now, to get some direct context pertaining to this specific Āyah and its reason for revelation: what did the Jews do? As we've mentioned earlier, we provided most of the narrations in Part II, so feel free to refer to that for more detail, but in summary—the Jews came together and said:

فَقُلْنَا تَعَالَوْا فَلْنَجْتَمِعْ عَلَى شَيْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ فَاجْتَمَعْنَا عَلَى التَّحْمِيمِ وَالجَلْدِ مَكَانَ الرَّجْمِ .

*We said: "**Come, let us agree upon something that we may impose on both noble and weak alike."** (I.e. general legislation to be applied on the masses) So we agreed to blacken the face and whip them, instead of stoning.'*

Now what we have some context, we continue to the last portion of the statement of Ibn Jarīr, and we realize the true scope of what he said:

فَأُولئِكَ هُمُ الْكَافِرُونَ. يَقُولُ: هؤُلاءِ الَّذِينَ لَمْ يَحْكُمُوا بِمَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ، وَلكِنْ بَدَّلُوا وَغَيَّرُوا حُكْمَهُ، وَكَتَمُوا الحَقَّ الَّذِي أَنْزَلَهُ فِي كِتَابِهِ، هُمُ الْكَافِرُونَ.

يَقُولُ: هُمْ الَّذِينَ سَتَرُوا الحَقَّ الَّذِي كَانَ عَلَيْهِمْ كَشْفُهُ وَتَبْيِينُهُ، وَغَطَّوْهُ عَنِ النَّاسِ، وَأَظْهَرُوا لَهُمْ غَيْرَهُ، وَقَضَوْا بِهِ لِسُحْتٍ أَخَذُوهُ مِنْهُمْ عَلَيْهِ.

{...Verily, it is they who are the disbelievers}—he means: those who don't judge by what Allāh sent down in His Book (Torah); rather, they replaced and changed His [applied] judgement, and concealed the truth that He sent down in His Book—{...are the disbelievers}.

Meaning: it is they who concealed the truth that was upon them to reveal and make clear, and hid it from the people, and made apparent to them that which was contrary, and likewise [permanently] judged by it (i.e., the innovated judgement), due to some [impermissible] payments which they received for it.

So, Shamsi thinks he found his ace in the deck when al-Ṭabarī used "بَدَّلُوا", but contrary to what this deceiver likes to portray, the word by itself can have different meanings depending on the context it's used in. The original word **<u>outside of any external context</u>** means to replace—plain and simple—meaning it's either to replace in a singular instance, or permanently replace. No amount of circus wordplay can change that by the Madkhalīs.

If the context of its usage allows, the word may mean to falsely attribute to something, and I want to emphasize it has to be used in a very, very specific context and used in a very specific way. Outside of that, the word means to replace, like I said. No amount of wordplay, no amount of, you know, sleight of hand, *tadlīs*, can change that, right? And the proof for this is found throughout the Qurʾān. For example, when Allāh says:

Al-Aḥzāb 33:23

مِّنَ ٱلۡمُؤۡمِنِينَ رِجَال صَدَقُواْ مَا عَهَدُواْ ٱللَّهَ عَلَيۡهِۖ فَمِنۡهُم مَّن قَضَىٰ نَحۡبَهُۥ وَمِنۡهُم مَّن يَنتَظِرُۖ وَمَا بَدَّلُواْ تَبۡدِيلا[56]

Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration—

[56] Sūrah Al-Aḥzāb 33:23

You'd think this would be the mother of all proofs for the Madhhabīs, right? If we want to see how a scholar uses a word, or qualifies a word, we should look at his usage of the word in other places as well, to get a holistic understanding of: (1) his style of writing, and (2) what he means by it. When he uses the word, what he means by it. Ibn Jarīr comments:

وَقَوْلُهُ تَعَالَى : ﴿ وَمَا بَدَّلُوا تَبْدِيلا ﴾،
قَالَ : وَمَا غَيَّرُوا الْعَهْدَ الَّذِي عَاقَدُوا رَبَّهُمْ تَغْيِيراً .

And His Saying: {but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least.}. They did not <u>change</u> the convenant for which they had with their Lord in the slightest.

So بَدَّلُوا تَبْدِيلا means to change, and in this case, for one to forsake their covenant and change it for another, it necessitates an inherent rejection of the initial covenant, because this change would be a permanent one. So you'll see, if the context is replacing one thing for another permanently, an inherent and necessitated rejection will be accompanied in meaning. When Allāh says:

سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقتُم إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعكُم يُرِيدُونَ أَن يُبَدِّلُواْ كَلَمَ ٱللَّهِ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُم قَالَ ٱللَّهُ مِن قَبلُ فَسَيَقُولُونَ بَل تَحسُدُونَنَا بَل كَانُواْ لا يَفقَهُونَ إِلَّا قَلِيلا [57]

Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allah . Say, "Never will you follow us. Thus did Allah say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little.

Ibn Jarīr comments:

يُرِيدُونَ أَنْ يُبَدِّلُوا كَلامَ اللَّهِ، يَقُولُ: يُرِيدُونَ أَنْ يُغَيِّرُوا وَعْدَ اللَّهِ الَّذِي وَعَدَ أَهْلُ الْحُدَيْبِيَةِ، وَذلِكَ أَنَّ اللَّهَ جَعَلَ غَنَائِمَ خَيْبَرَ لَهُمْ، وَوَعَدَهُمْ ذلِكَ عِوَضًا مِنْ غَنَائِمِ أَهْلِ مَكَّةَ، إِذَا انْصَرَفُوا عَنْهُمْ عَلَى صُلْحٍ، وَلَمْ يُصِيبُوا مِنْهُمْ شَيْئًا .

Allāh means with His saying {They want to change Allāh's words}: they desire to change the promise of Allāh that He promised the people of Ḥudaybiyyah, in that He reserved the booty from Khaybar for them, and He did so in reward for them not taking any booty from the people of Mecca during the Treaty of Mecca.

Here, the replacing or change is an isolated incident, so a rejection isn't necessitated—but it still means to replace, or to change. Replace and change are interchangeable. What about when Allāh says:

أَلَم تَرَ إِلَى ٱلَّذِينَ بَدَّلُواْ نِعمَتَ ٱللَّهِ كُفرا وَأَحَلُّواْ قَومَهُم دَارَ ٱلبَوَارِ

Have you not considered those who have changed the favor of Allah for disbelief (by denying Prophet Muhammad and his message of Islam) and settled their people [in] the home of ruin?

Ibn Jarīr comments:

---

[57] Sūrah Al-Fatḥ 48:15

يَقُولُ تَعَالَى ذِكْرُهُ: أَلَمْ تَنْظُرْ يَا مُحَمَّدُ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا.

يَقُولُ: غَيَّرُوا مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْهِمْ مِنْ نِعَمِهِ، فَجَعَلُوهَا كُفْرًا بِهِ وَكَانَ تَبْدِيلُهُمْ نِعْمَةَ اللَّهِ كُفْرًا فِي نَبِيِّ اللَّهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ أَنْعَمَ اللَّهُ بِهِ عَلَى قُرَيْشٍ، فَأَخْرَجَهُ مِنْهُمْ، وَبَعَثَهُ فِيهِمْ رَسُولا رَحْمَةً لَهُمْ، وَنِعْمَةً مِنْهُ عَلَيْهِمْ، فَكَفَرُوا بِهِ وَكَذَّبُوهُ، فَبَدَّلُوا نِعْمَةَ اللَّهِ عَلَيْهِمْ بِهِ كُفْرًا[58]

Allāh, the Most High, says [in meaning]: Do you not see, O Muḥammad, {those who have changed the blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islām)}, meaning: they changed [and rejected] that which Allāh blessed them with from [great] blessing, and instead it became a means for them to disbelieve in Allāh. And their replacing what was a blessing for them into a reason for their disbelief was [in their rejection] of the Messenger (ﷺ), with whom Allāh honored and blessed Quraysh by making him a Messenger from among them and sending him to them as a mercy and blessing from Allāh. But they disbelieved in him and belied him—so they replaced that which was to be a blessing for them by making it a reason for disbelief.

(The word) *tabdīl* is used, by the way. Did they ascribe something to Allāh? Did they ascribe their kufr to Allāh? What is this nonsense? You can't change the Arabic language to cement the thrones of these *ṭawāghīt* عليهم لعنة الله! Fear Allāh. First you want to change the dīn of Allāh. Then you want to butcher and mutilate the sayings of the scholars. Then you resort to changing the meaning of words in the Arabic language. You want to change a whole language just to prove your point. *Lā ḥawla wa lā quwwata illā billāh. Lā ḥawla wa lā quwwata illā billāh.*

So, as you can see, when بَدَّلَ is used, it means to change (تُغَيِّرُ). And depending on the context, this change (تُغَيِّرُ) necessitates a rejection, or rejecting—even when the word *tabdīl* is used, as we just mentioned. However, it does not mean to attribute to something, or attribute to the Sharīʿah of Allāh, or attribute it to Allāh.

Again, this is just *tadlīs* by these Madkhalīs, since this is the only way for them to justify their manhaj. They say, "Oh, we go back to the Salaf." They have no (pious) Salaf in this. They have no (pious) Salaf in changing the meanings of words in the Arabic language. They have no (pious) Salaf in their manhaj. The only time *tabdīl* means ascribing something to Allāh is when it is used within a very specific context, as we said before. For example, when Allāh says:

فَوَيل لِّلَّذِينَ يَكتُبُونَ ٱلكِتَبَ بِأَيدِيهِم ثُمَّ يَقُولُونَ هَٰذَا مِن عِندِ ٱللَّهِ لِيَشتَرُواْ بِهِۦ ثَمَنا قَلِيلا فَوَيل لَّهُم مِّمَّا كَتَبَت أَيدِيهِم وَوَيل لَّهُم مِّمَّا يَكسِبُونَ[59]

So woe to those who write the "scripture" with their own hands, then say, "This is from Allah," in order to purchase it for a small price. Woe to them for what their hands have written and woe to them for what they earn.

---

[58] Sūrah Ibrāhīm 14:28
[59] Sūrah Al-Baqarah 2:79

Ibn Jarīr comments:

يَعْنِي بِذلِكَ الَّذِينَ حَرَّفُوا كِتَابَ اللَّهِ مِنْ يَهُودِ بَنِي إِسْرَائِيلَ، وَكَتَبُوا كِتَابًا عَلَى مَا تَأَوَّلُوهُ مِنْ تَأْوِيلاتِهِمْ، مُخَالِفًا لِمَا أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ بَاعُوهُ مِنْ قَوْمٍ لا عِلْمَ لَهُمْ بِهَا وَلا بِمَا فِي التَّوْرَاةِ، جُهَّالٌ بِمَا فِي كُتُبِ اللَّهِ، لِطَلَبِ عَرَضٍ مِنَ الدُّنْيَا خَسِيسٍ. فَقَالَ اللَّهُ لَهُمْ: فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ، وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

Allah means with this Ayah the Jews of Banū Isrāʾīl, who falsified [statements] within the Book of Allāh by writing within it (adding) that which they imagined and made up, which was contrary to that which Allāh sent down upon His Prophet Mūsā, and then they sold it to a people who didn't know they had falsified these statements, nor what was originally in it (i.e., the Tawrāh), due to their ignorance of it—for a lowly worldly worth. So Allāh said about them: {Woe to them for what their hands have written, and woe to them for what they earn thereby.}

So here, we understand that when something is [explicitly] ascribed to the Sharīʿah—i.e., the Sharīʿah of Allāh—then we say that they've replaced what was actually said by Allāh with something else. Then, by necessity or explicitly, they have claimed this is from Allāh. **<u>This is called *taḥrīf*, by the way (falsifying by way of addition or removal)</u>**, and in certain contexts *tabdīl* can mean *taḥrīf*.

But when you replace one thing for another, and it is not ascribed to the Sharīʿah of Allāh, (then) it's not called *tabdīl*, and it's not called *taḥrīf*. The Madkhalīs, and their deviance and deception, have taken this very specific instance (i.e., *taḥrīf*—which can sometimes be called *tabdīl*) and superimposed it as being the sole meaning of a word—an entire word whose meaning they have changed. So now they say that anytime بَدَّل or بَدَّلَ is used, it means *taḥrīf*.

So, in going back to what Ibn Jarīr states:

فَأُولئِكَ هُمُ الْكَافِرُونَ. يَقُولُ: هؤُلاءِ الَّذِينَ لَمْ يَحْكُمُوا بِمَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ، وَلكِنْ بَدَّلُوا وَغَيَّرُوا حُكْمَهُ، وَكَتَمُوا الحَقَّ الَّذِي أَنْزَلَهُ فِي كِتَابِهِ، هُمُ الْكَافِرُونَ.

يَقُولُ: هُمْ الَّذِينَ سَتَرُوا الحَقَّ الَّذِي كَانَ عَلَيْهِمْ كَشْفُهُ وَتَبْيِينُهُ، وَغَطَّوْهُ عَنِ النَّاسِ، وَأَظْهَرُوا لَهُمْ غَيْرَهُ، وَقَضَوْا بِهِ لِسُحْتٍ أَخَذُوهُ مِنْهُمْ عَلَيْهِ.

{…Verily, it is they who are the Disbelievers} – He means: those who don't judge by what Allāh sent down in His Book (Torah); rather, they replaced and changed His [applied] judgement and concealed the truth that He sent down in His Book, {…are the Disbelievers}. Meaning: it is they who concealed the Truth that was upon them to reveal and make clear, and hid it from the people, and made apparent to them that which was contrary, and likewise [permanently] judged by it (i.e., the innovated judgement), due to some [impermissible] payments which they received for it.

We've looked into how Ibn Jarīr explains and qualifies the word بَدَّلُوا in various parts of his famous Tafsīr as being synonymous with غَيَّرُوا. So, in the excerpt above that we just heard, we can therefore conclude that when he mentions بَدَّلُوا, he doesn't intend with it "ascribing it to Allāh." He doesn't intend that. And this is further made crystal clear in the very lines right after this statement, which is conveniently left out by Shamsi the rat.

Ibn Jarīr said:

وَقَدِ اخْتَلَفَ أَهْلُ التَّأْوِيلِ فِي تَأْوِيلِ الْكُفْرِ فِي هذَا الْمَوْضِعِ، فَقَالَ بَعْضُهُمْ بِنَحْوِ مَا قُلْنَا فِي ذلِكَ، مِنْ أَنَّهُ عَنَى بِهِ الْيَهُودَ الَّذِينَ حَرَّفُوا كِتَابَ اللَّهِ وَبَدَّلُوا حُكْمَهُ.

And the people knowledgeable in the interpretation [of the Qur'an] differed about the "disbelief" mentioned in this instance. So, some of them said that which is similar to what we said…

(What Shamsi failed to mention): …in that what is intended is the Jews who **falsified the Book of Allah**, and the Book of Allah, and **replaced His [applied] judgement**.

Pay attention to how he's qualifying حَرَّفُوا and how he's qualifying بَدَّلُوا. This precision in wording by Ibn Jarīr رحمه الله تعالى is not by accident and makes the **distinction** as clear as day in that he differentiates between the Jews doing تَحْرِيف (falsified additions and removals) of the Book of Allah, and then permanently replacing (بَدَّلُوا) the [applied] judgement of Allah with something else.

The former, as I just said, is Tabdīl, and the latter is Istibdāl. The former is Kufr, and the latter is Kufr (if both are done knowingly).

Neither one is a condition for the other to be Kufr. The Taḥrīf/Tabdīl necessitates verbalizing Istihlāl and lying upon Allah (Tabdīl of the Sharīʿah), and the other, Istibdāl, necessitates a preference one way or another over the Ḥukm of Allah (Istibdāl), and both of these are Kufr in and of themselves.

Coincidentally, both of these actions were done by the Jews, and due to the underdevelopment of the Madkhali mind, they've concluded that simply because these two independent actions of Kufr occurred in one group of people, therefore they must be conditions of one another to be Kufr. This, in reality, is stupidity of the highest degree.

The Jews of the past used to lie upon Allah for the sake of worldly gain. These Zanādiqa do it for free. قاتلهم الله جميعا

Chapter 5: Juhūd and Various Types

PGL: In Part II of the series, we went through the statements of Ibn Jarīr and Ibn Kathīr, as well as the comprehensive statement of Ibn ʿAbbās and the various scholars with respect to the āyah. In their statements, we find the word juhūd being used as the conditioning factor of whether al-ḥukm bi-ghayri mā anzala Allāh is major kufr, and in the absence of this juhūd**,** then it is minor kufr; it is kufrun dūna kufr. What we didn't do was really expand upon this juhūd. For this, we'll head over to what Ibn al-Qayyim has to say. He said **regarding** al-ḥukm bi-ghayri mā anzala Allāh:

وَالصَّحِيحُ أَنَّ الحُكْمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ يَتَنَاوَلُ الْكُفْرَيْنِ: الأَصْغَرَ وَالأَكْبَرَ، بِحَسَبِ حَالِ الحَاكِمِ؛ فَإِنَّهُ إِنِ اعْتَقَدَ وُجُوبَ الحُكْمِ بِمَا أَنْزَلَ اللَّهُ فِي هذِهِ الْوَاقِعَةِ، وَعَدَلَ عَنْهُ عِصْيَانًا مَعَ اعْتِرَافِهِ بِأَنَّهُ مُسْتَحِقٌّ لِلْعُقُوبَةِ، فَهذَا كُفْرٌ أَصْغَرُ.
وَإِنِ اعْتَقَدَ أَنَّهُ غَيْرُ وَاجِبٍ، وَأَنَّهُ مُخَيَّرٌ فِيهِ، مَعَ تَيَقُّنِهِ أَنَّهُ حُكْمُ اللَّهِ، فَهذَا كُفْرٌ أَكْبَرُ.
وَإِنْ جَهِلَهُ وَأَخْطَأَهُ، فَهذَا مُخْطِئٌ لَهُ حُكْمُ الْمُخْطِئِينَ.

And that which is correct is that judging by other than what Allah sent down is either of the two kufrs, either minor or major, depending on the state of the person doing the judging. [So for instance], if he believes in the obligation of judging by what Allah sent down in this instance, however he deviates from it sinfully, whilst admitting he is deserving of punishment, then this is Minor Kufr. And if he believes it's not obligatory [to judge by what Allah sent down], or that he has a choice between the two, whilst believing with certainty that it's the Ḥukm of Allah, then this is Major Kufr. And if he is ignorant or mistaken [due to incorrect interpretation], then this person is a wrongdoer, with the status similar to the sinners.

As a quick tangent, I want to bring attention to one portion of this statement of Ibn Qayyim, in which he said:

وَإِنِ اعْتَقَدَ أَنَّهُ غَيْرُ وَاجِبٍ، وَأَنَّهُ مُخَيَّرٌ فِيهِ، مَعَ تَيَقُّنِهِ أَنَّهُ حُكْمُ اللَّهِ، فَهذَا كُفْرٌ أَكْبَرُ.
And if he believes it's not obligatory [to judge by what Allah sent down], or that he has a choice between the two, whilst believing with certainty that it's the Ḥukm of Allah, then this is Major Kufr.

Now keep this in mind, and then I'll remind you of the statement of Fawzan, in which he says something very similar to Ibn al-Qayyim. As in, he mentions what Ibn al-Qayyim said, and then he qualifies it by saying that this is just like someone governing by the Sharīʿah in some aspects and not governing by the Sharīʿah in some aspects. As a quick reminder, he said:

فَمَنْ اخْتَارَ حُكْمَ الطَّاغُوتِ عَلَى حُكْمِ اللَّهِ، أَوْ سَوَّى بَيْنَهُمَا، وَقَالَ: هُمَا سَوَاءٌ، إِنْ شِئْنَا أَخَذْنَا بِهذَا وَإِنْ شِئْنَا أَخَذْنَا بِهذَا، أَوْ قَالَ: تَحْكِيمُ الطَّاغُوتِ جَائِزٌ، أَوْ حَكَمَ بِالشَّرِيعَةِ فِي بَعْضِ الأُمُورِ دُونَ بَعْضٍ، فَهذَا كَافِرٌ بِاللَّهِ، كَالَّذِينَ يَحْكُمُونَ الشَّرِيعَةَ فِي الأَحْوَالِ الشَّخْصِيَّةِ فَقَطْ.

So, whosoever chooses the judgement of the Taghūt over the judgement of Allah, or makes them out to be equal [by saying or action], and says: "They are equal, if I want I can take from this or that," or says that governing by (تَحْكِيم) the laws of the Taghūt is okay to do, or governs (i.e., permanently judges) by the Sharīʿah ***<u>in some matters and not in others</u>****—then this one is a disbeliever in Allah. Such as the one who governs (i.e., permanently judges) by the Sharīʿah only in civil affairs of the people [and governs by man-made laws in the other affairs].*

Just notice the similarities between what Ibn al-Qayyim said and what Fawzan is saying. They're saying the same thing. Fawzan is just giving you additional qualification—modern-day, present-day qualifications and manifestations—of what Ibn al-Qayyim said. This is the important point, if you didn't pay attention to this already. Now back to Ibn al-Qayyim's elaboration of this ayah. After mentioning the excerpt we just cited, he continues to mention the types of kufr. He said:

وَأَمَّا الْكُفْرُ الأَكْبَرُ فَخَمْسَةُ أَنْوَاعٍ: كُفْرُ تَكْذِيبٍ، وَكُفْرُ اسْتِكْبَارٍ وَإِبَاءٍ مَعَ التَّصْدِيقِ، وَكُفْرُ إِعْرَاضٍ، وَكُفْرُ شَكٍّ، وَكُفْرُ نِفَاقٍ.

As for Major Kufr, then it is 5 types: Kufr if Belying, Kufr of pride and refusal with certainty in belief, Kufr of reluctance, Kufr of doubt and the Kufr of Hypocricy

He then begins to describe each one, after which he mentions Juhud and its two types. he said:

وَكُفْرُ الجُحُودِ نَوْعَانِ: كُفْرٌ مُطْلَقٌ عَامٌّ، وَكُفْرٌ مُقَيَّدٌ خَاصٌّ

And the Kufr of Juhud is of 2 types: 1)General and unrestricted disbelief, and 2)specific and restricted disbelief.

He then begins to describe and qualify each one. He said:

فَالْمُطْلَقُ أَنْ يَجْحَدَ جُمْلَةَ **مَا أَنْزَلَهُ اللَّهُ وَإِرْسَالَهُ رَسُولَهُ**

(As for) the unrestricted and general disbelief: it is to do Juhud (reject) all of what is sent down by Allah and Him sending a Messenger (to begin with)

This one is pretty self-explanatory, and we can say that the majority of the Christians, Jews and all other adherents of the made-up and false religions fall within this category. He then talks about the next type, please pay attention - he said:

وَالخَاصُّ الْمُقَيَّدُ أَنْ يَجْحَدَ فَرْضًا مِنْ فُرُوضِ الإِسْلامِ، أَوْ تَحْرِيمَ مُحَرَّمٍ مِنْ مُحَرَّمَاتِهِ، أَوْ **صِفَةٍ** وَصَفَ اللَّهُ بِهَا نَفْسَهُ، أَوْ خَبَرًا أَخْبَرَ اللَّهُ بِهِ عَمْدًا، أَوْ تَقْدِيمًا لِقَوْلِ مَنْ خَالَفَهُ عَلَيْهِ لِغَرَضٍ مِنَ الأَغْرَاضِ.

[As for] the specific and restricted [disbelief], then it is to do Juhūd (reject) an obligation from the obligations of Islam, or a prohibition from the prohibitions of Islam, or an Attribute that Allah ascribed to Himself, or a Saying that was said by Allah with intent (i.e., knowing he sent it), ***<u>or putting forth/giving precedence</u>*** *to a contradicting statement [to be followed], over that which contradicts it [from the Qur'an and Sunnah], for whatever reason.*

Taqdeem was used here by Ibn al-Qayyim. Now this statement describing (specific) juhūd of even one aspect of the dīn is exactly identical to the statement of Maʿqal when he was speaking to Nāfiʿ, and likewise the statement of Isḥāq ibn Rahway.

[Like when they said] if you know the Ṣalāh is obligatory, yet you say, "I will never pray," this is Juhūd, and Kufr. If you say you know alcohol is ḥarām, however you say, "I will never stop drinking it," this is Juhūd, and Kufr. If you know a ḥadīth is ṣaḥīḥ, and says to do X, Y, Z, and you say, "I know it's classified as ṣaḥīḥ, but I will not follow it, I unrestrictedly reject these aḥād ḥadīth, I'm not going to follow it" – [for whatever reason] – this is Juhūd, and Kufr.

What I want us to specifically focus on is his statement with regards to Taqdeem, because this will help us understand what he means. He said:

أَوْ تَقْدِيمًا لِقَوْلِ مَنْ خَالَفَهُ عَلَيْهِ لِغَرَضٍ مِنَ الأَغْرَاضِ

or (permanently) putting forth/giving precedence to a contradicting statement [to be followed], over that which contradicts it [from the Qur'an and Sunnah], for whatever reason.

Apart from the clear wording that's used in usual madkhali fashion, they will try to distort the meaning of taqdeem. They will argue tooth and nail to say this is an action of the heart. Taqdeem here means tafdheel. Means tafdheel. And they just stop. They don't even want to discuss it.

So, just as we did with Ibn Jarīr and disproving the Madkhalī deception with regards to بَدَّلُوا (replacing), we'll do the same here. First of all تَقْدِيمًا is from the word Taqdeem, and in this specific context, it means to continuously and without fail, put one thing in front of the other. Ibn Al-Qayyim said in [559/3] كتاب إعلام الموقعين عن رب العالمين:

وَلَمْ يَزَلْ أَئِمَّةُ الإِسْلامِ عَلَى تَقْدِيمِ الْكِتَابِ عَلَى السُّنَّةِ، وَ السُّنَّةِ عَلَى الإِجْمَاعِ، وَ جَعَلَ الإِجْمَاعَ فِي الْمَرْتَبَةِ الثَّالِثَةِ

And the Imams of Islam remained persistently in putting forth / giving precedence the Qur'an over the Sunnah, and likewise the Sunnah over consensus, and they placed consensus in the third level.

He also said in the same book, when discussing the contradictions of those who heavily rely on analogous reasoning (Qiyās), he said:

فَمِنْهُمْ مَنْ قَدَّمَ الْقِيَاسَ، وَمِنْهُمْ مَنْ قَدَّمَ الْمُرْسَلَ وَقَوْلَ الصَّحَابِيِّ.

And of the one who (permanently) put forward / gave precedence to analogous reasoning, and from amongst them who put forward / gave precedence the Mursal (Hadith) and the saying of the Sahabi…

So here we have a clear indication from Ibn al-Qayyim, as to how he uses the word *taqdīm*, or *qaddama*. It is to put forward one thing in front of the other, giving it precedence. And the context of its usage controls the way in which *taqdīm* takes place. To really understand the *zandaqa* of the Madkhali manhaj, you must pay attention to the subtleties in which they try to deceive the masses. With respect to *taqdīm*, they say that it is only a problem if the *taqdīm* is accompanied with an action of the heart. This, in reality, is an asinine display of their *irjāʾ*. For, as we've mentioned before, nobody does something on a permanent basis unless there is some sort of inherent preference or action of the heart. Allah doesn't replace a people with another and say "ثُمَّ لا يَكُونُوا أَمْثَالَكُمْ" (and they will not be like your likes) if those people were not deficient in something.

Nobody replaces his old wife specifically for another unless he thinks this new wife is better in one way or another, or the older wife was deficient in one way or another—whether she's nicer, prettier, and funnier than the older one, etc. This is common sense, which seems like a foreign concept to Madkhalis, and just further highlights why they're Murji'ah. They have separated certain actions from what is necessitated from associated beliefs.

To put a nail in the coffin, as to how Ibn Al-Qayyim used the word Taqdeem. He said in [498/1] كتاب الصواعق المرسلة على الجهمية والمعطلة:

وَقَالَ سُبْحَانَهُ: فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ، وَيُسَلِّمُوا تَسْلِيمًا[60].

فَأَقْسَمَ سُبْحَانَهُ بِنَفْسِهِ أَنَّا لا نُؤْمِنُ حَتَّى نُحَكِّمَ رَسُولَهُ فِي جَمِيعِ مَا شَجَرَ بَيْنَنَا، وَتَتَّسِعَ صُدُورُنَا بِحُكْمِهِ، فَلا يَبْقَى فِيهَا حَرَجٌ، وَنُسَلِّمَ لِحُكْمِهِ تَسْلِيمًا، فَلا نُعَارِضَهُ بِعَقْلٍ وَلا رَأْيٍ وَلا هَوًى وَلا غَيْرِهِ.

فَقَدْ أَقْسَمَ الرَّبُّ سُبْحَانَهُ بِنَفْسِهِ عَلَى نَفْيِ الإِيمَانِ عَنْ هؤُلاءِ الَّذِينَ يُقَدِّمُونَ الْعَقْلَ عَلَى مَا جَاءَ بِهِ الرَّسُولُ، وَقَدْ شَهِدُوا **هُمْ** عَلَى أَنْفُسِهِمْ بِأَنَّهُمْ غَيْرُ مُؤْمِنِينَ بِمَعْنَاهُ، وَإِنْ آمَنُوا بِلَفْظِهِ

Allah The Most High says: {But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.}

So, He The Most High took an Oath by Himself of the disbelief of the one who [permanently] doesn't make the Prophet as the source of the judgement ***in all instances of dispute****, and likewise his heart becomes wide with acceptance, and is removed from the heart any discomfort, thus submitting to the Judgement of Allah completely; so we do not contradict [the Judgement of The Messenger] with our intellect, opinions, desires, or other than them.*

For Allah took an Oath by Himself about negating the Emaan of those ***who put forward / give precedence*** *to their intellect over that which was revealed to the Messenger, and by that have testified against their own selves that they don't truly believe,* ***even if they claim to believe with their tongues.***

This is the necessitation mentioned by Ibn al-Qayyim: if you permanently put other than the Messenger as the judge between your disputes, then you have testified against yourself that you're not a believer, even if you claim to be a believer. Did Ibn al-Qayyim, , retract from this clear saying before he died? Maybe he did. It seems like only the Madkhalis know when somebody retracts. Maybe he retracted.

He said, anyone who puts forward—puts forward, *qaddama*—his logic and intellect and puts it in front of, gives precedence to it over the revelation of Allah, that they're void of īmān. So this is the promise of Allah that anybody who does the aforementioned is void of īmān.

So he likens (permanently) putting your intellect and logic (i.e. man-made laws) over that which the Messenger came with, he likens that to someone (permanently) not making Muhammad the source of judgments. And what did Allah say about those who do this?

---

[60] Sūrah An-Nisā , 4:65

فَلا وَرَبِّكَ لا يُؤْمِنُون

"But no, by your Lord, they can have no faith" (4:65).

Which you'll come to see, after we just established what *juhūd* entails, and we provided examples from the Salaf all the way down to the classical scholars. Similarly, all the Mufassirūn mention the same conditioning factor (i.e., *juhūd*) for *al-ḥukm bi ghayri mā anzala Allah* to be major kufr.

The Messenger qualifies this of the Jews.

We previously provided you with the statement of Nāfiʿ and Mawlā Ibn ʿUmar. We provided the statement of Isḥāq ibn Rāhawayh, as well as Ibn Taymiyyah, and likewise the precise qualification of what juhūd is by Ibn al-Qayyim. All of which was unnecessary to begin with, because if these people were sincere and had an ounce of intellect, they'd know the Messenger clearly qualified what the juhūd of the Jews was, as mentioned in the ḥadīth pertaining to the reasons of revelation of the āyah.

What does the Prophet say after it's established that the ḥukm which they've decided to replace was stoning?

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذْ أَمَاتُوهُ، وَأَمَرَ بِهِ فَرُجِمَ

The Prophet (ﷺ): "O Allah, I am the first of those who revive Your command ***which they had killed off,****" and he issued orders that (the man) be stoned.*

So, to understand what is intended by "killing off the ḥukm of Allah," apart from the fact that it is as clear as day, is that he instantly qualifies how he revived the ḥukm of Allah. It's qualified how he revived the ḥukm of Allah. So, in order to revive the ḥukm of Allah, the Prophet ﷺ applied the ḥadd of Allah as mentioned in the Torah. So, by necessity, the inverse of what we know to be true is also true. Meaning, if re-establishing the applied ḥukm of Allah amongst the people is reviving the ḥukm of Allah, then de-establishing and replacing the applied ḥukm of Allah amongst the people is likened to killing off the ḥukm of Allah.

Will any sane, let alone brave Madkhali, be willing to come and say that killing off the ḥukm of Allah is *kufran dūna kufr*? Now that we've qualified what juhūd is in detail, we revisit the statements of the scholars with regards to the āyah found in Sūrah al-Māʾidah: 5:44.

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

The statement of the Scholars re: Verse 5:44 revisited

Shamsi:[61] It will be said, Allah specified about a specific people that they used to rule by the…

[61] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=8063

They used to reject the ruling of Allah which He ruled in His Book. Reject. After abandoning the ruling, means rejected it. Okay? They become disbelievers. The Khawārij never mention this part. Khawārij maybe stop at the first ḥadīth. They don't have time; they can't read two pages — they're too busy, they have to go back on Twitter and TikTok.

So, likewise the same speech about everyone who does not rule by what Allah has revealed, rejecting it, denying it — then he's a disbeliever, as Ibn ʿAbbās said. After him denying the ruling of Allah which he knows that it's Allah's ruling that He has revealed in His Book, just like someone denying the prophethood of the Prophet Muḥammad after accepting he's the Messenger of Allah. This is al-Ṭabarī; this is not Shaykh Rabīʿ Madkhalī.

PGL:

Ibn Jarīr said in his Tafsīr:

إِنَّ اللَّهَ تَعَالَى عَمَّ بِالخَبَرِ بِذلِكَ عَنْ قَوْمٍ كَانُوا بِحُكْمِ اللَّهِ الَّذِي حَكَمَ بِهِ فِي كِتَابِهِ جَاحِدِينَ، فَأَخْبَرَ عَنْهُمْ أَنَّهُمْ بِتَرْكِهِمُ الحُكْمَ عَلَى سَبِيلِ مَا تَرَكُوا كَافِرُونَ، وَكَذلِكَ الْقَوْلُ فِي كُلِّ مَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ جَاحِداً بِهِ، هُوَ بِاللَّهِ كَافِرٌ، كَمَا قَالَ ابْنُ عَبَّاسٍ، لأَنَّهُ بِجُحُودِهِ حُكْمُ اللَّهِ بَعْدَ عِلْمِهِ أَنَّهُ أَنْزَلَهُ فِي كِتَابِهِ، نَظِيرُ جُحُودِهِ نُبُوَّةُ نَبِيِّهِ بَعْدَ عِلْمِهِ أَنَّهُ نَبِيّ

*Allah's saying was general in that it was in regards to a people who made juḥūd of the law of Allah that was sent down in His book (Tawrāh). So, He informed them that in their leaving the ruling**, in the way that they left it, they were disbelievers. And that is the rule for anyone who does not judge by other than what Allah sent down whilst he makes juḥūd of it; he is a disbeliever in Allah as Ibn 'Abbās said.** It is because he is rejecting the ḥukm after knowledge of it being revealed in the book of Allah has reached him. This can be likened to rejecting the prophethood of a Prophet after knowing he is a Prophet.*

So Ibn Jarīr first describes the action of the Jews by saying:

فَأَخْبَرَ عَنْهُمْ أَنَّهُمْ بِتَرْكِهِمُ الحُكْمَ عَلَى سَبِيلِ مَا تَرَكُوا كَافِرُونَ

*So, He informed them that in their leaving the ruling**, in the way that they left it, they were disbelievers***

He then, synthesizes it by establishing a general principle to be applied on anyone who does exactly what the Jews did in this scenario. He said:

وَكَذلِكَ الْقَوْلُ فِي كُلِّ مَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ جَاحِداً بِهِ، هُوَ بِاللَّهِ كَافِرٌ، كَمَا قَالَ ابْنُ عَبَّاسٍ

And that is the rule for anyone who does not judge by other than what Allah sent down whilst he makes juḥūd of it; he is a disbeliever in Allah as Ibn 'Abbās said.

So, from this general principle, and what we've understood now from Juhūd – we can therefore say: Anyone who permanently puts forth man-made laws, ahead of the Law of Allah that was found in their book as the governing source between them and the people – then this person is a disbeliever in Allah, as Ibn Abbaas said. He continues and said:

لأَنَّهُ بِجُحُودِهِ حُكْمُ اللَّهِ بَعْدَ عِلْمِهِ أَنَّهُ أَنْزَلَهُ فِي كِتَابِهِ،

It is because he is rejecting the ḥukm after knowledge of it being revealed in the book of Allah has reached him.

So, the conditioning factor here for it to be considered Juhūd, is that he has to know the Hukm of Allah. He then continues and qualifies what this Juhūd is even further, so no person with even 2 brain cells can misconstrue him and say he's talking about "attributing it to the Sharīʿah," and other nonsense like that, he said:

نَظِيرُ جُحُودِهِ نُبُوَّةُ نَبِيِّهِ بَعْدَ عِلْمِهِ أَنَّهُ نَبِيٌّ

This can be likened to rejecting the prophethood of a Prophet after knowing he is a Prophet.

Even a Madkhali can't misconstrue such a clear statement of Ibn Jarir, in his describing the Juhūd which takes one out of the fold of Islam. If you know this person is indeed a Messenger from Allah, yet you refuse to follow him. This is similar to someone knowing of a Hukm of Allah, yet openly saying we will never/apply/adhere to it – and what way is this perfectly manifested in our present day? Knowingly placing general legislation that replaces the Sharīʿah of Allah.

Or the statement of Ibn Kathīr when commenting in his tafsīr on the aḥādīth we mentioned prior regarding asbāb an-nuzūl, reasons for revelation (of 5:44):

فَهذِهِ الأَحَادِيثُ دَالَّةٌ عَلَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَكَمَ بِمُوَافَقَةِ حُكْمِ التَّوْرَاةِ، وَلَيْسَ هذَا مِنْ بَابِ الإِكْرَامِ لَهُمْ بِمَا يَعْتَقِدُونَ صِحَّتَهُ، لأَنَّهُمْ مَأْمُورُونَ بِاتِّبَاعِ الشَّرْعِ الْمُحَمَّدِيِّ لا مَحَالَةَ، وَلكِنْ هذَا بِوَحْيٍ خَاصٍّ مِنَ اللَّهِ عَزَّ وَجَلَّ إِلَيْهِ بِذلِكَ، وَسُؤَالُهُ إِيَّاهُمْ عَنْ ذلِكَ لِيُقَرِّرَهُمْ عَلَى مَا بِأَيْدِيهِمْ مِمَّا تَوَاطَؤُوا عَلَى كِتْمَانِهِ وَجَحْدِهِ وَعَدَمِ الْعَمَلِ بِهِ تِلْكَ الدُّهُورَ الطَّوِيلَةَ، فَلَمَّا اعْتَرَفُوا بِهِ مَعَ عِلْمِهِمْ عَلَى خِلافِهِ، بَانَ زَيْغُهُمْ وَعِنَادُهُمْ وَتَكْذِيبُهُمْ لِمَا يَعْتَقِدُونَ صِحَّتَهُ مِنَ الْكِتَابِ الَّذِي بِأَيْدِيهِمْ

And these narrations prove that the Messenger judged (upon the adulterers) with a ruling that was identical to the judgement found in the Tawrāh, ***and judging by what they believe to be true*** *wasn't done as a show of kindness to them, because they (the Jews) are ordered with following the sharīʿah of Muḥammad and no other. Rather, the Prophet judging in this way was due to a revelation from Allah exclusive to this situation. And his question to them (asking about the ḥukm for adultery) is so that they are aware of that which they hold between their hands (the Tawrāh),* ***which they had agreed to keep silent on (the original ruling), and made juḥūd of (by replacing the ruling), and not applying it for such a long time****. So they admitted that they had acted (judged) in a manner that contradicted (what the ḥukm was in the Tawrāh),* ***from their wilful leaving, belying, and deviation from that which they believed to be true in their book that is in their hand (Tawrāh).***

This mention of Juhūd is not only specific to Ibn Jarīr and Ibn Kathīr; rather, all the mother books of Tafsīr mention this.

Al-Qurṭubī is often cited by the Madkhalīs, and instead of saying what his actual views are on the matter holistically, they'll cite a reference of Ibn al-ʿArabī at the end of the page, which is essentially talking about a specific manifestation, not the entirety of the masʾalah. And we addressed this earlier. One can refer back to the earlier chapters, *in shāʾ Allāh taʿālā*. What al-Qurṭubī says as the encompassing principle of this āyah (5:44) is as follows:

فَأَمَّا الْمُسْلِمُ فَلا يَكْفُرُ وَإِنِ ارْتَكَبَ كَبِيرَةً، وَقِيلَ فِيهِ إِضْمَارٌ، أَيْ: وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ رَدًّا لِلْقُرْآنِ **وَجَحْدًا** لِقَوْلِ الرَّسُولِ عَلَيْهِ الصَّلاةُ وَالسَّلامُ فَهُوَ كَافِرٌ. قَالَهُ ابْنُ عَبَّاسٍ وَمُجَاهِدٌ، فَالآيَةُ عَامَّةٌ عَلَى هذَا.

As for the Muslim, then he does not become a Disbeliever, simply for doing a Major Sin. And it was said: The [Ayah] has a concealed [conditioning factor], meaning if someone doesn't judge by what Allah sent down whilst openly claiming he will not do what is in the Qur'an, or committing Juhūd then he is a Disbeliever – this was said by Ibn Abbaas and ,(ﷺ) towards the saying of the Messenger Mujahid, and the Ayah is general to this

Does this not sound identical to what Nāfiʿ says? To what Isḥāq ibn Rāhawayh says? If you know the ḥukm of Allah and then you explicitly say you will not do it — then this is [a type of] **Juhūd**, and it is kufr by consensus. This is how we tie it all together. This is why it's important for you to understand the terminologies used by these scholars.

Al-Baghawī said in his Tafsīr after mentioning the āyah (5:44):

قَالَ عَطَاءٌ: هُوَ كُفْرٌ دُونَ كُفْرٍ، وَظُلْمٌ دُونَ ظُلْمٍ، وَفِسْقٌ دُونَ فِسْقٍ.

Ata' said: It is Kufr but reaching the Major Kufr, and oppression not reaching the major oppression, and wrongdoing not reaching the major Wrongdoing

وَقَالَ عِكْرِمَةُ: مَعْنَاهُ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ جَاحِدًا بِهِ فَقَدْ كَفَرَ، وَمَنْ أَقَرَّ بِهِ وَلَمْ يَحْكُمْ بِهِ فَهُوَ ظَالِمٌ فَاسِقٌ

And ʿIkrimah said with regards to the meaning of the āyah: Whoever doesn't judge by what Allah sent down whilst he is committing Juhūd, then he has become a disbeliever; as for the one who acknowledges it [and likewise the sinfulness of someone going against it], however he doesn't judge by what Allah sent down, then he is [only] an oppressive wrongdoer.

Chapter 6: (But No, by Your Lord They Can Have No Faith)

The Madkhalīs like to delude themselves into thinking that the only proof from the Qurʾān that placing man-made laws as the governing source of judgements is kufr is the āyah found in 5:44. They are too ignorant to realise that the Qurʾān is filled with clear verses with respect to this. Allah says:

فَلا وَرَبِّكَ لا يُؤمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَينَهُم ثُمَّ لا يَجِدُواْ فِيٓ أَنفُسِهِم حَرَجا مِّمَّا قَضَيتَ وَيُسَلِّمُواْ تَسلِيما[62]

But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves, and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

Ibn Jarīr said in his Tafsīr:

قَالَ أَبُو جَعْفَرٍ: يَعْنِي جَلَّ ثَنَاؤُهُ بِقَوْلِهِ **فَلا**، فَلَيْسَ الأَمْرُ كَمَا يَزْعُمُونَ أَنَّهُمْ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ، وَهُمْ يَتَحَاكَمُونَ إِلَى الطَّاغُوتِ، وَيَصُدُّونَ عَنْكَ إِذَا دُعُوا إِلَيْكَ يَا مُحَمَّدُ.

وَاسْتَأْنَفَ الْقَسَمَ جَلَّ ذِكْرُهُ، فَقَالَ: **وَرَبِّكَ يَا مُحَمَّدُ لا يُؤْمِنُونَ**، أَيْ لا يُصَدِّقُونَ بِي وَبِكَ وَبِمَا أُنْزِلَ إِلَيْكَ، حَتَّىيُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، يَقُولُ: حَتَّى يَجْعَلُوكَ حَكَمًا بَيْنَهُمْ فِيمَا اخْتَلَطَ بَيْنَهُمْ مِنْ أُمُورِهِمْ.

Abū Jaʿfar said: Allah, The Most High, means in His saying: "But no," as in the matter is not as you falsely claim — in that they believe in what was sent down to you, whilst they seek the judgement of the Ṭāghūt, and likewise strive in turning away from you if they were called to judge between them. And He added onto it an oath by saying: "By your Lord," O Muḥammad, "they can have no faith."

*Meaning, they don't believe in you nor what was revealed to you, [until] "until they make you (O Muḥammad ﷺ) judge in their disputes amongst themselves," meaning: until they make you the judge between them **<u>in all matters</u>** of dispute occurring between them.*

So, Ibn Jarīr clearly states that Allah is taking an oath that they don't believe in you, O Muḥammad, if they don't make you, O Muḥammad, or His Sharīʿah, as [the permanent / official / formal] governing source in their judgements. Is this *kufran dūna kufr*? Is this فَلا وَرَبِّكَ لا يُؤمِنُونَ takfīr dūna takfīr?

What is the conditioning factor for this ḥukm not to stick on someone? To place the Messenger as the governing source between all your disputes. Then this فَلا وَرَبِّكَ لا يُؤمِنُونَwill not apply to you. So, when you have a constitution as the governing source instead of the Sharīʿah — then the āyah applies. Clear-cut.

---

[62] Sūrah An-Nisā , 4:65

Ibn Kathīr comments and said:

وَقَوْلُهُ: فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، يُقْسِمُ تَعَالَى بِنَفْسِهِ الْكَرِيمِ الْمُقَدَّسَةِ أَنَّهُ لا يُؤْمِنُ أَحَدٌ حَتَّى يَحْكُمَ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَمِيعِ الأُمُورِ، فَمَا حَكَمَ بِهِ فَهُوَ الحَقُّ الَّذِي يَجِبُ الانْقِيَادُ لَهُ بَاطِنًا وَظَاهِرًا.

His saying: {But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them}. Allah, The Most High, takes an oath by His Generous and Holy Self that the person does not believe until the Messenger is made the judge (governing source) in all matters, and whatever his judgement is, then it is the truth which is obligatory to submit to inwardly and outwardly.

Ibn Kathīr is providing a crystal-clear commentary, and what does he say? If the Sharīʿah of Muḥammad is not the governing source in all matters, فِي جَمِيعِ الأُمُورِ, what does this mean? Does it mean parts? Does it mean some of the matters? All matters — everything — nothing small or big except that the permanent governing source is the Sharīʿah of Allah. If it is not, then you fall under this oath of Allah, فَلا وَرَبِّكَ لا يُؤْمِنُونَ.

This is, of course, not to be conflated with a qāḍī sourcing his individual judgement or judgements in other than the Sharīʿah of Allah, whilst the governing authority is officially the Sharīʿah of Allah, or it is implied to be as such. To this judge, to this qāḍī, we say that his action of sourcing his judgements in other than the Sharīʿah on an individual judgement basis would require an action of the heart to accompany it in order for it to be major kufr.

What we're talking about is a qāḍī who permanently sources his judgement in a man-made constitution. About this person, we say, فَلا وَرَبِّكَ لا يُؤْمِنُونَ. If this is the case of the judge who permanently does not judge by the Sharīʿah (even if done in one matter), then what about the original ṭāghūt who originated these laws and enforced these laws for the judges to permanently judge by?

This original ṭāghūt is even more deserving of us saying about them, فَلا وَرَبِّكَ لا يُؤْمِنُونَ — *min bābi awlā* — for us to say it about them. This original ṭāghūt was discussed earlier when we talked about the meaning of ṭāghūt according to the ʿulamāʾ. So refer back to that if you'd like more details, in shāʾ Allāh. Ibn Taymiyyah has a very interesting statement about this āyah. He said in *Minhāj al-Sunnah*:

وَقَالَ تَعَالَى: فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ، وَيُسَلِّمُوا تَسْلِيمًا.

فَمَنْ لَمْ يَلْتَزِمْ تَحْكِيمَ اللَّهِ وَرَسُولِهِ فِيمَا شَجَرَ بَيْنَهُمْ، فَقَدْ أَقْسَمَ اللَّهُ بِنَفْسِهِ أَنَّهُ لا يُؤْمِنُ.

وَأَمَّا مَنْ كَانَ مُلْتَزِمًا لِحُكْمِ اللَّهِ وَرَسُولِهِ بَاطِنًا وَظَاهِرًا، لكِنْ عَصَى وَاتَّبَعَ هَوَاهُ، فَهذَا بِمَنْزِلَةِ أَمْثَالِهِ مِنَ الْعُصَاةِ

And Allah says: {But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.} So, whoever doesn't adhere to governing (making the source of

judgements) Allah and His Messenger in all matters of disputes, then Allah swears by Himself that they don't believe. However, if they adhere to the Ḥukm of Allah and His Messenger ***outwardly*** *(by not making the source of judgements other than the Sharīʿah) and* ***inwardly*** *[by believing the Sharīʿah is the best, most just, etc.], but they sin and follow their desires [in their individual judgements], then they have their share [of sin], similar to those who are sinful.*

So here the statement of Ibn Taymiyyah is very interesting, because when he's describing whom the oath of Allah applies to, he mentions the absence of adherence (يَلْتَزِمْ) to taḥkīm without adding a qualifier of outwardly or inwardly. As for mentioning who this oath doesn't apply to, he mentions adherence to the ḥukm of Allah and adds the qualifiers of "inwardly and outwardly".

We need to ask ourselves the question that in the statement of Ibn Taymiyyah, why does adherence to taḥkīm (judgement permanently sourced in Sharīʿah) have no qualifiers while adherence to the ḥukm (Sharīʿah) has two qualifiers? The reason is that taḥkīm is an action of the limbs. You can't do taḥkīm of the Sharīʿah in your heart, so no qualifier is needed. Hence, the meaning is at its appearance.

Adherence to the ḥukm of Allah, however, can encompass both a state of the heart and the limbs. So according to Ibn Taymiyyah, you must believe in the obligation internally **whilst not contradicting** that belief outwardly for this oath of Allah not to apply to you.

So by virtue of this, Ibn Taymiyyah is implying that anyone who permanently sources his judgements between the people in their disputes (i.e., taḥkīm) by other than the Sharīʿah, or in other than the Sharīʿah of Allah, then this is an action of the limbs which contradicts any claim of belief within your hearts. In reality, this is just another way of saying the statement of Isḥāq ibn Rahawayh as we cited earlier.

Chapter 7: (Or have they partners with Allah "False Gods")

Shamsi:[63] These āyāt were revealed about the Jews who changed Allah's Law, changed Allah's Speech. The Khawārij — they don't want to say to you [this], okay. Then they come [and say] "Codification", "Legislating" — they start playing with words now, this "codification" and "legislating". Imām al-Albānī said this just goes back to "judging by other than what Allah sent down".

They say, "No it's different, [legislating] laws means [when] he legislated it, he's kāfir because he's making tashrīʿ (legislating) now…" Where did you get this — tashrīʿ this, tashrīʿ that — where? Let's go back to the Salaf — where? Where did you get that from? All this goes back to "judging by other than what Allah sent down". You're just using different names: "codification" and "legislating", okay? Just like Imām al-Albānī mentioned.

PGL: Ash-Shūrā 42:21

أَم لَهُم شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ مَا لَم يَأۡذَن بِهِ ٱللَّهُۚ وَلَولا كَلِمَةُ ٱلفَصلِ لَقُضِيَ بَينَهُمۡۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُم عَذَابٌ أَلِيم

Or have they other deities who have ordained for them a religion to which Allah has not consented? But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.

Ibn Kathīr comments on this āyah and said:

قَوْلُهُ: أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ، أَيْ هُمْ لا يَتَّبِعُونَ مَا شَرَعَ اللَّهُ لَكَ مِنَ الدِّينِ الْقَوِيمِ، بَلْ يَتَّبِعُونَ مَا شَرَعَ لَهُمْ شَيَاطِينُهُمْ مِنَ الجِنِّ وَالإِنْسِ، مِنْ تَحْرِيمِ مَا حَرَّمُوا عَلَيْهِمْ مِنَ الْبَحِيرَةِ وَالسَّائِبَةِ وَالْوَصِيلَةِ وَالحَامِ، وَتَحْلِيلِ المَيْتَةِ وَالدَّمِ وَالْقِمَارِ، إِلَى نَحْوِ ذلِكَ مِنَ الضَّلالاتِ وَالجَهَالَةِ الْبَاطِلَةِ، الَّتِي كَانُوا قَدِ اخْتَرَعُوهَا فِي جَاهِلِيَّتِهِمْ مِنَ التَّحْلِيلِ وَالتَّحْرِيمِ، وَالْعِبَادَاتِ الْبَاطِلَةِ، وَالأَقْوَالِ الْفَاسِدَةِ

And His Saying: {Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed}, meaning: They do not follow that which was legislated upon you (O Muhammad) from the upright religion; rather, they follow what was ***legislated to them by way of their devils from mankind and jinn-kind****, from them applying what was deemed impermissible upon them [by the devils of the jinn and mankind], from al-Baḥīrah, as-Sāʾibah, al-Waṣīlah, and al-Ḥām, and [from implementing what was deemed] permissible upon them, from consuming dead animals, blood, and gambling—and that which is similar to this from false and ignorant misguidance—that they (i.e., the mankind and jinn-kind who legislated) had made up in the times of ignorance, from making ḥalāl and ḥarām [within their innovated sharīʿah], and likewise their false acts of worship, and their corrupt and false statements.*

In this statement of Ibn Kathīr, he makes it clear that this āyah was with regards to a sharīʿah that was innovated by the devils from mankind and jinn-kind. **They didn't attribute this sharīʿah to Allah,** nor the Sharīʿah of Muḥammad, and to add onto that—Allah says in the āyah, He calls those who innovate a sharīʿah to be followed, whilst knowing it's not the

[63] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=8910

Sharīʿah of Allah—what does He call them? Partners (شركاء). Partners with who? Partners with Allah. والعياذ بالله.

Al-Baghawī commented on this āyah:

قُولُهُ عَزَّ وَجَلَّ: أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ، يَعْنِي كُفَّارَ مَكَّةَ.

يَقُولُ: أَمْ لَهُمْ آلِهَةٌ سَنُّوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ.

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: شَرَعُوا لَهُمْ دِينًا غَيْرَ دِينِ الإِسْلامِ.

The Saying of Allah, the Most High: {Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed}, meaning ***the disbelievers of Mecca****—so He is saying: Do they (the kuffār of Mecca) have gods [other than Allah]* ***who legislate for them a religion*** *that Allah did not permit to be legislated?*

[And] Ibn ʿAbbās said: ***They legislated for them a religion*** *other than the religion of Islam.*

They didn't attribute it to Islam; it was a dīn entirely different from al-Islām. To really understand how this āyah ties into those who legislate laws that contradict the laws of Allah to be applied on the masses is to really understand the word "dīn" that is used in this āyah. To that, we go to the saying of Allah, whereby He says:

فَبَدَأَ بِأَوعِيَتِهِم قَبلَ وِعَآءِ أَخِيهِ ثُمَّ ٱستَخرَجَهَا مِن وِعَآءِ أَخِيهِ كَذَٰلِكَ كِدنَا لِيُوسُفَ مَا كَانَ لِيَأخُذَ أَخَاهُ فِي دِينِ ٱلمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ نَرفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ وَفَوقَ كُلِّ ذِي عِلمٍ عَلِيمٌ [64]

So he (Yūsuf) began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is One [more] knowing.

Ibn Jarīr:

وَقَوْلُهُ تَعَالَى: مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ المَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ، يَقُولُ: مَا كَانَ يُوسُفُ لِيَأْخُذَ أَخَاهُ فِي حُكْمِ مَلِكِ مِصْرَ، وَقَضَائِهِ، وَطَاعَتِهِ مِنْهُمْ.

And His Saying: {He could not take his brother by the law of the king (as a slave), except that Allah willed it.}, He's saying [in meaning]: It was not for Yūsuf to take (judge) his brother by the ***legislation of the King of Egypt****, and likewise that judgement that he calls others to…*

[64] Sūrah Yūsuf, 12:76

So *dīn* here is interchangeable with what? The ḥukm / system of governance / judgement — these are all interchangeable. *Dīn* and ḥukm / legislation: interchangeable.

Ibn Kathīr comments:

وَقَوْلُهُ: مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ المَلِكِ، أَيْ لَمْ يَكُنْ لَهُ أَخْذُهُ فِي حُكْمِ مَلِكِ مِصْرَ، قَالَهُ الضَّحَّاكُ وَغَيْرُهُ

And His Saying: {He could not take his brother by the law of the king (as a slave), except that Allah willed it.}, meaning: It is not for Yūsuf to judge his brother by the ***legislation of the King*** *of Egypt. This was said by al-Ḍaḥḥāk and others.*

Al-Baghawī:

فِي دِينِ المَلِكِ أَيْ فِي حُكْمِهِ

{By the law of the king (as a slave)}, meaning:
In his judgement *(legislation).*

Al-Qurṭubī and others cite what is mentioned as the *dīn* of the king; they qualify what this system of ḥukm / legislation was for the king:

وَقَالَ قَتَادَةُ: بَلْ كَانَ حُكْمُ المَلِكِ الضَّرْبَ وَالْغُرْمَ ضِعْفَيْنِ

Qatādah said: Rather, the Judgement (legislation) of the king was to hit, and fine the thief twice what he stole.

So we've established that when Allah says *dīn* in this context, **it is synonymous with legislation**. Anyone who legislates a system of governance that contradicts the Book of Allah has legislated a new *dīn*. This further provides proof for the Arabic principle we mentioned earlier, which is: إِطْلَاقُ الْكُلِّيِّ وَإِرَادَةُ الجُزْئِيِّ.

Dīn is mentioned as a whole; however, what is intended is only the system of judgements — the legislation. While it is common sense that any legislation, by necessity, has within it what is ḥalāl and ḥarām — and this ḥalāl and ḥarām does not mean it is ḥalāl and ḥarām within the Sharīʿah; it is a linguistic ḥalāl and ḥarām within this man-made Sharīʿah. And this act alone — of making things ḥalāl and ḥarām within your innovative Sharīʿah, which is enforced on the people, and which contradicts what is ḥalāl and ḥarām in the Sharīʿah of Allah — is no different than taking oneself as a partner with Allah. That's why we say that anyone who legislates a man-made law or constitution, whilst he knows it contradicts the Sharīʿah of Allah, has taken himself as a partner with Allah — as a *sharīk* with Allah. Who but a zindīq says this is not kufr akbar?

The Madkhalīs manifest their pathetic coping mechanisms in a variety of different ways. For Fawzān, they say that he meant the entire Sharīʿah. For Ibn ʿUthaymīn, they say he retracted before he died. For Shaykh Muḥammad ibn Ibrāhīm, they say he retracted five years before he died — and so on and so forth. When confronted with clear statements of Ṣāliḥ al-Shaykh, they say, "Look, look, he said they make ḥalāl what Allah made ḥarām — that's what he conditions for it to be kufr!"

Ṣāliḥ al-Shaykh: [65]So we have four manifestations (pertaining to this matter).
The legislator — and those who obey him in making ḥalāl ḥarām (and vice versa), thus contradicting the Sharīʿah of Allah **— is a kāfir. And the one who obeys him has taken him as a lord besides Allah (i.e., a kāfir as well).**

PGL: These idiots are so mentally handicapped they don't realize that he's talking about the kufr of merely making a legislation that rivals Allahʿs taḥlīl and taḥrīm. It does not mean that he conditions the kufr of the one who legislates upon ascribing their legislation to Allah. This is the level of these people. Their brains are so underdeveloped they can't understand the clear-cut statements of their own scholars whom they claim, yet they expect others to take their criticisms of other scholars — subḥānAllāh.

They don't even understand the statements of their own scholars, yet they're trying to refute others. Not only that, but further proof that their manhaj is just a made-up cocktail of opinions, fit to solidify the kufr of the rulers at any given time, with periodic software updates.

Madkhalī software update self-refutation:

PGL: And as the kufr (of their rulers) progresses, their manhaj has to update. Back in the day, aiding the disbelievers against the Muslims (tawallī) was only constrained to what? "Wanting the religion of the disbelievers to prevail over Islam."

Shamsi: [66]The 8th one (nullifier), aiding the disbelievers against the Muslims.
Okay, and here, this one as Imām Shāfiʿī mentioned — aiding them not only when it comes to dunyā, aiding them because you want their religion to overpower Islam. You want their religion to prevail over Islam; that will take you out of the fold of Islam, which is why Allah said: If you aid them, you'll be one of them. May Allah save us…

PGL: We've established from the Qur'an that the system of legislation is deemed a *dīn* (religion). If "wanting the religion of the disbelievers to prevail over Islam" is kufr akbar according to Shamsi the rat and his clique, then *min bāb awlā*, doing *istibdāl* of the *dīn* (legislation) of Allah and replacing it with the *dīn* (legislation) of Shayṭān (i.e., any legislation that is not the legislation of Allah) — is that not an even greater manifestation of *tawallī*, according to you people? SubḥānAllāh, how Allah exposes these zanādiqah by their own mouths.

---

[65] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=9270
[66] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=9348

Chapter 8: (And if you obey them)

As you'll come to realize, the kufr of the one who legislates laws that contradict the laws of Allah to be enforced on the people is an action that is kufr from a variety of different avenues. One specific avenue which isn't discussed as much, except by one whom Allah has honored — and we ask Allah to elevate his rank in the ākhirah and raise his mention in this dunyā — is shirk al-ṭāʿah, shirk of obedience. I'll only briefly go over this, as what is available with regards to this topic is far better than what I could ever expand upon.

Al-Anʿām 6:121

وَلَا تَأۡكُلُواْ مِمَّا لَمۡ يُذۡكَرِ ٱسۡمُ ٱللَّهِ عَلَيۡهِ وَإِنَّهُۥ لَفِسۡقٞۗ وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوۡلِيَآئِهِمۡ لِيُجَٰدِلُوكُمۡۖ وَإِنۡ أَطَعۡتُمُوهُمۡ إِنَّكُمۡ لَمُشۡرِكُونَ[67]

And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed, the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].

As you've probably noticed, whenever mentioning the kufr of legislating man-made laws to replace the law of Allah, we always include that they "enforce it or apply it on the masses." Why do you think we say it? We know that anyone who is worshipped and is pleased with it, then he is a Tāghūt and therefore of the biggest kuffār. However, someone who is worshipped but isn't pleased with it, then they are not a Tāghūt. Rather, they can be of the best of Muslims, like ʿĪsā and Muḥammad.

We know obedience to Allah, and that which only He is to be obeyed in, is considered worship. Allah has ordered us to perform certain acts and likewise stay away from certain acts. This is the Sharīʿah of Allah, which comprises of ḥalāl and ḥarām. The āyah we just mentioned was revealed with regards to dead, non-Islamically slaughtered animal meat. The Sharīʿah of Allah states that it is ḥarām to eat such meat, whilst the Sharīʿah of the Shayṭān said that it's ḥalāl. Allah says if you obey them in this innovated Sharīʿah, then you are polytheists. And we know polytheists are those who commit shirk. So anyone who takes on this role for himself in creating a Sharīʿah that has its own ḥalāl and ḥarām and begins enforcing it on the people, then he has taken himself as a lord besides Allah.

Ṣāliḥ al-Shaykh: [68]So we have four manifestations (pertaining to this matter).
The legislator, and those who obey him in making ḥalāl ḥarām (and vice versa), thus contradicting the Sharīʿah of Allah, **is a kāfir. And the one who obeys him has taken him as a lord besides Allah (i.e., a kāfir as well).**

PGL: The brain-dead Madkhali might be wondering, "I thought you said that he has to be pleased with being worshipped for it to be kufr? How do you know the rulers are pleased with this?"

---

[67] Sūrah Al-Anʿām, 6:121
[68] https://youtu.be/v19AJrIMdZQ?list=PL1AliP48reoTdP6mmD0fkQffP4CvnO9NE&t=9572

We say, by the mere fact of them enforcing their man-made Sharīʿah, it necessitates their calling for it, let alone being pleased with it. Now, anyone who implements a Sharīʿah which comprises of man-made ḥalāl and ḥarām — meaning they implement it amongst the people, hold people to account according to it, and punish people according to it — **<u>Allah testifies that they are mushrikīn</u>**, since they have worshipped other than Allah. This is also the meaning of the āyah:

At-Tawbah 9:31

ٱتَّخَذُوٓاْ أَحبَارَهُم وَرُهبَٰنَهُم أَربَابا مِّن دُونِ ٱللَّهِ وَٱلمَسِيحَ ٱبنَ مَريَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعبُدُوٓاْ إِلَٰها وَٰحِدا لَّآ إِلَٰهَ إِلَّا هُوَ سُبحَٰنَهُۥ عَمَّا يُشرِكُونَ[69]

They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.

A famous narration pertaining to this āyah is very telling as to how we understand it — and this is why it's mentioned in the various books of tafsīr in one way or another:

عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ. فَقَالَ: «يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الْوَثَنَ». وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةَ: (اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ). قَالَ: «أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ»

Narrated ʿAdī bin Ḥātim:
"I came to the Prophet (ﷺ) while I had a cross of gold around my neck. He said: 'O ʿAdī! Remove this idol from yourself!' And I heard him reciting from Sūrah Barāʾah: They took their rabbis and monks as lords besides Allah (9:31). He said: 'As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful.'"

Due to the idiocy of the Madkhali mind, they will think that this taḥlīl (making permissible) and taḥrīm (making impermissible) is with regards to the Book of Allah that they had between their hands — as in, they attribute it to the Sharīʿah of Allah. But this is refuted within the narration itself. If ʿAdī can distinguish between what Allah had revealed from ḥalāl and ḥarām within their Book, and what was made ḥalāl and ḥarām by their monks, then by necessity their man-made Sharīʿah of ḥalāl and ḥarām wasn't attributed to Allah or His Book. Rather, they took their man-made Sharīʿah and implemented it, sought judgments from it, and punished on the basis of it instead of the Sharīʿah that they knew of.

Notice how Allah, by extension, is calling the ones who innovate a Sharīʿah which comprises of ḥalāl and ḥarām — as we discussed — which is contrary to the Book of Allah, as lords, *arbāban min dūnillāh*. Is Allah calling someone a lord besides Himself kufran dūna kufr? Or takfīr dūna takfīr? And is that not the essence of what a Tāghūt is — whom Allah commanded us to reject and make takfīr of? Not only that, the one who follows them in implementing, enforcing, and punishing on the basis of this man-made, innovated Sharīʿah has committed shirk by taking a lord besides Allah. Further, this sentiment — that they knew

[69] Sūrah At-Tawbah, 9:31

and distinguished between the Sharīʿah of the rabbis and monks and the Sharīʿah of Allah which they had between their hands — is found throughout the various books of tafsīr. For the sake of brevity, we'll mention one as cited by Ibn Jarīr (16642):

حَدَّثَنَا ابْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ أَبِي جَعْفَرٍ **الرَّازِي**، عَنْ غَرِيبِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ: ﴿**اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا**﴾،

قَالَ: قُلْتُ لأَبِي الْعَالِيَةِ: كَيْفَ كَانَتِ الرُّبُوبِيَّةُ الَّتِي كَانَتْ فِي بَنِي إِسْرَائِيلَ؟

قَالَ: مَا أَمَرُونَا بِهِ ائْتَمَرْنَا، وَمَا نَهَوْنَا عَنْهُ انْتَهَيْنَا، لِقَوْلِهِمْ، وَهُمْ يَجِدُونَ فِي كِتَابِ اللَّهِ مَا أُمِرُوا بِهِ وَمَا نُهُوا عَنْهُ، فَاسْتَنْصَحُوا الرِّجَالَ، وَنَبَذُوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ.

We were informed by Wakee', from Numayr, from Abee Jaʿfar ar-Rāzī, from ar-Rabīʿ bin Anas, from al-ʿĀliyah: ***{They took their rabbis and monks as lords besides Allah}****. He said: I said to Abee al-ʿĀliyah: "How was the [shirk] of lordship that was found within Banī Isrā'īl?"*

He said: "What they (the rabbis) ordered us with, we followed, and what they forbade us from, we stayed away from in obedience to their saying," and they find within the Book of Allah what they've been ordered with and prohibited from, but they instead took to the sayings of their men [and implemented it as law], and [as a result] threw the Book of Allah behind their backs.

Does this phrase of "throwing the Book of Allah behind their backs" ring a bell at all?

Ibn Bāz:[70]So for those who base their laws that will govern the people in the opinions of men — whether it be French, Italian, American, British, or Soviet laws, or that which is similar to them — then these people (who do that) are considered people who have thrown the Book of Allah behind their backs. **They are not upon Islam, nor are they Muslim rulers.**

Ibn ʿUthaymīn:[71] And some of them might have **clear (Major) kufr, by discarding Islām behind their backs and governing (تحكيم) by other than (the Sharīʿah of) Islām.**

PGL: Az-Zajjāj also said [in 287/2 معاني القرآن وإعرابه]:

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ. هَٰذِهِ الآيَةُ فِيهَا دَلِيلٌ أَنَّ كُلَّ مَنْ أَحَلَّ شَيْئًا مِمَّا حَرَّمَ اللَّهُ عَلَيْهِ، أَوْ حَرَّمَ شَيْئًا مِمَّا أَحَلَّ اللَّهُ لَهُ، فَهُوَ مُشْرِكٌ.

لَوْ أَحَلَّ مُحِلٌّ المَيْتَةَ فِي غَيْرِ اضْطِرَارٍ، أَوْ أَحَلَّ الزِّنَا، لَكَانَ مُشْرِكًا بِإِجْمَاعِ الأُمَّةِ، وَإِنْ أَطَاعَ اللَّهُ فِي جَمِيعِ مَا أُمِرَ بِهِ. وَإِنَّمَا سُمِّيَ مُشْرِكًا؛ لأَنَّهُ اتَّبَعَ غَيْرَ اللَّهِ، فَأَشْرَكَ بِاللَّهِ غَيْرَهُ.

{And if you obey them [by making Al-Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrikun (polytheists)} —

In this Ayah is a proof that all those who make make halal [within a shari'ah] that which Allah made haram [in the Shari'ah], or make haram [within a shari'ah] that which Allah made halal [in the

---

[70] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=9803
[71] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=9825

Shari'ah], that he is a Mushrik. If he were to decree it halal [within his shari'ah] to eat the dead meat outside of dire necessity, or to commit adultery — he would be a Mushrik by the consensus of the Ummah — even if he obeys all the commands and prohibitions of Allah; rather, he is called a Mushrik because he followed other than Allah, so he associated partners with Him.

The statement of Az-Zajjāj is further proof that this isn't the creedal istihlal, since in this statement he says:

وَإِنْ أَطَاعَ اللَّهَ فِي جَمِيعِ مَا أُمِرَ بِهِ
وَإِنَّمَا سُمِّيَ مُشْرِكًا؛ لأَنَّهُ اتَّبَعَ غَيْرَ اللَّهِ

Even if he obeys all the commands and prohibitions of Allah, rather he is called a Mushrik because he followed other than Allah, so he associated partners with Him.

How can you obey Allah in all that He commanded if you made creedal istihlal of certain things and ascribed it to the Shari'ah of Allah? You can't. Both of them can't be true in a person. So this means it is a linguistic istihlal. So with certainty, anyone who deems it linguistically halal for them to create a man-made Shari'ah that has commands and prohibitions, halals and harams, contrary to the commands and prohibitions of Allah to be followed, has taken himself as a lord besides Allah. This person is a Taghut without a shadow of a doubt. This is whom the Ayah is referring to as obeying them, أَطَعْتُمُوهُمْ — obeying them. Obeying who? Obeying the one who originates this man-made Shari'ah. "If obeying this person" makes you a Mushrik, then by necessity "this person is a Taghut."

For the sincere Madkhali, he was going to say, "Okay, but how is he a Taghut if he didn't call for it?" This is why understanding language is important. If you are obeying someone, then by necessity that someone is calling you to do it, or else it wouldn't be called obeying. Reading comprehension is important. That's what the word means. Obeying means somebody is calling you to do it and you are listening to them. That's what the word means. Okay, now one might ask, how do we qualify what type of obeying makes one a Mushrik? The one who deems it linguistically halal for them to implement this man-made Shari'ah, to be the source of judgments between the people, to punish people according to this man-made Shari'ah, etc. Then this is whom Allah says about them:

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

In conclusion, this matter is summarized beautifully by the great contemporary Mufassir, Ash-Shaykh Muḥammad al-Amīn ash-Shinqīṭī. He did so in a very clear, concise, and eloquent way — so clear, that even a Madkhali can't misinterpret. He said [as cited in العذب النمير من مجالس الشنقيطي في التفسير 371/1–372]:

اعْلَمْ أَنَّ تَحْلِيلَ الْمَيْتَةِ وَتَحْرِيمَهَا لَيْسَ عَقِيدَةً مِنَ الْعَقَائِدِ، وَلا أَصْلا مِنَ الأُصُولِ، وَإِنَّمَا هُوَ فَرْعٌ مِنَ الْفُرُوعِ، مُضْغَةُ لَحْمٍ شَرَعَ

اللَّهُ عَلَى لِسَانِ نَبِيِّهِ تَحْرِيمَهَا؛ لأَنَّهَا مَاتَتْ وَلَمْ يُذْكَرْ عَلَيْهَا اسْمُ اللَّهِ، وَشَرَّعَ إِبْلِيسُ عَلَى لِسَانِ أَوْلِيَائِهِ تَحْلِيلَهَا

فَهذَا نِظَامُ إِبْلِيسَ، وَهُوَ تَحْلِيلُ المَيْتَةِ، وَهذَا نِظَامُ خَالِقِ السَّمَاوَاتِ وَالأَرْضِ الَّذِي شَرَعَهُ عَلَى لِسَانِ نَبِيِّهِ

اللَّهُ يَقُولُ: هذِهِ مَاتَتْ حَتْفَ أَنْفِهَا، وَلَمْ تُذَكَّ، وَلَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهَا

وَالشَّيْطَانُ يُشَرِّعُ بِفَلْسَفَتِهِ وَيَقُولُ: هذِهِ ذَبِيحَةُ اللَّهِ، وَمَا ذَبَحَ اللَّهُ أَطْهَرُ وَأَحَلُّ مِمَّا ذَبَحْتُمُوهُ بِأَيْدِيكُمْ

وَاللَّهُ يَقُولُ بِالْمُقَارَنَةِ بَيْنَ تَشْرِيعِ الشَّيْطَانِ وَتَشْرِيعِ اللَّهِ: وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

إِنْ أَطَعْتُمُوهُمْ فِي تَحْلِيلِ المَيْتَةِ الَّذِي هُوَ تَشْرِيعُ إِبْلِيسَ، تَارِكِينَ تَحْلِيلَ وَتَشْرِيعَ اللَّهِ، وَهُوَ تَحْرِيمُهَا، إِنَّكُمْ لَمُشْرِكُونَ

*Know that the permitting or prohibiting the dead [Islamically un-slaughtered] meat is not from the creedal matters, nor is it a foundational principle; rather, it is of the branches [of Islam]. A piece of meat that Allah decreed within His Shari'ah, upon the tongue of His Messenger, to be haram; because it had died and it wasn't slaughtered whilst reciting the Name of Allah over it — whilst Iblīs has **legislated within his shari'ah**, upon the tongues of his allies, its permissibility.*

So, the latter is the system (shari'ah) of Iblīs, of which is to deem permissible the dead meat, whilst the former is the system (Shari'ah) of the Creator of the heavens and earth, of which was legislated as Shari'ah on the tongue of His Prophet. Allah says [in meaning]: This [animal] died a natural death, and it wasn't slaughtered [properly], nor was the Name of Allah mentioned upon it.

*Whilst the Devil legislates within his shari'ah by way of sophistry and he says: This [animal] was killed by Allah, and what is killed by Allah is more pure and more permissible than what is killed by man's hands. And Allah says, in contrast between the **shari'ah of the Devil** and the Shari'ah of Allah: {And if you obey them [by making Al-Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrikun (polytheists).}*

*As in, if you were to obey them **in implementing the shari'ah of Iblīs** [that allows the eating of dead meat], thus leaving off the prohibition and the Shari'ah of Allah — and that is His forbiddance — then verily you're Mushrikūn (polytheists).*

Can it get any clearer than this? I ask the Madkhalis now — is someone making a man-made shari'ah that has within it halal and haram that contradicts the Shari'ah of Allah, and likewise calls the people to its implementation instead of the Shari'ah of Allah — has he not taken himself as a lord besides Allah?! And be careful in how you answer, because your Akhirah is at stake. The Shaykh continues on the next page and said:

فِي هذِهِ الآيَةِ الْكَرِيمَةِ دَلِيلٌ عَلَى أَنَّ مَنْ أَطَاعَ الشَّيْطَانَ وَاتَّبَعَ تَحْلِيلَهُ مُخَالِفًا لِتَشْرِيعِ اللَّهِ أَنَّهُ مُشْرِكٌ، وَهذَا الشِّرْكُ شِرْكُ رُبُوبِيَّةٍ؛ لأَنَّ التَّشْرِيعَ وَالأَمْرَ وَالنَّهْيَ لِلرَّبِّ الخَالِقِ، فَالشَّيْطَانُ أَرَادَ أَنْ يُشَارِكَ اللَّهَ بِالسُّلْطَةِ الْعُلْيَا وَالأَمْرِ وَالنَّهْيِ، فَمَنْ اتَّبَعَهُ فَكَأَنَّهُ جَعَلَهُ رَبًّا.

وَهذَا الشِّرْكُ فِي قَوْلِهِ تَعَالَى: إِنَّكُمْ لَمُشْرِكُونَ هُوَ شِرْكٌ أَكْبَرُ مُخْرِجٌ عَنْ مِلَّةِ الإِسْلامِ.

*In this Generous Ayah, Allah says to us that the one who obeys the devil and implements his taḥlīl (making something permissible), of which is contrary to the Sharīʿah of Allah — that he is a Mushrik (polytheist), and this shirk is shirk in the Lordship of Allah; because legislation, and commanding and forbidding, is only for the Lord who creates. **So the devil desired to partner** with Allah's High*

Dominion, and [His sole right] of commanding and forbidding. So whoever follows in implementing this has made him (i.e., the one who originates the false sharīʿah) a lord, and this is the shirk mentioned in His saying: {then verily you're Mushrikūn (polytheists)}, and it is major shirk which exits one from the fold of Islam.

Chapter 9: Claiming Shaykh al-Islam and the Imams of Najd

Shamsi:[72] Look at this Imām Ibn Taymiyyah, which the Khawārij love to use, which doesn't make any sense. And this is the reality: the Khawārij of Ibn Taymiyyah's time — they were against him. Like when you look at the Imams of the Daʿwah Najdiyyah, they refute the Khawārij. **ʿAbdul-Laṭīf Āl ash-Shaykh**, in *Ad-Durar as-Saniyyah*, he refutes the Khawārij — he said you're a…

We're going to read it again. The point is — that's why we have to expose their doubts. And the Prophet said, "Young in age, foolish minded…" — and that's the reality of them…

PGL: What's odd with the Madkhali creature is that he will claim Shaykh al-Islam Ibn Taymiyyah, and likewise claim the Imams of the Daʿwah of Najd, while at the same time contradicting them in many matters and, in most cases, will indirectly call the ʿaqīdah that they preached the daʿwah of the Khawārij.

Shaykh Ḥamad bin ʿAtīq and Legislating Laws that Contradict the Sharīʿah

On the matter of legislating laws that contradict the laws of Allah and making them the source of judgments between the people, Imām Ḥamad bin ʿAtīq said, as cited in *Ad-Durar* (9/257):

وَقَدْ زَادَ أَهْلُ هذِهِ الْبَلَدِ بِإِظْهَارِ المَسَبَّةِ لِلَّهِ وَلِدِينِهِ، وَوَضَعُوا قَوَانِينَ يُنَفِّذُونَهَا فِي الرَّعِيَّةِ مُخَالِفَةً لِكِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ ﷺ، وَقَدْ عَلِمْتَ أَنَّ هذِهِ كَافِيَةٌ وَحْدَهَا فِي إِخْرَاجِ مَنْ أَتَى بِهَا مِنَ الإِسْلَامِ

*And the people of this land have added [in their deviance] by making apparent the **insult to Allah and His dīn**, by placing laws that are applied on the masses, of which are contradictory to the Book of Allah and the Sunnah of His Messenger ﷺ — and you know that this act is enough by itself to remove the doer from the realm of Islam.*

Shaykh ʿAbdur-Raḥmān bin Ḥasan Āl ash-Shaykh on Legislating Laws that Contradict the Sharīʿah

Was Shaykh Ḥamad bin ʿAtīq a Khārijī? Or maybe insulting Allah and His religion is kufran dūna kufr?!

What about the noble Shaykh, ʿAbdur-Raḥmān bin Ḥasan Āl ash-Shaykh [who happens to be the father/teacher of Shaykh ʿAbdul-Laṭīf and teacher of Shaykh Ḥamad bin ʿAtīq]? He said in *Fatḥ al-Majīd* (pg. 392):

[72] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=10138

وَكَذلِكَ مَنْ دَعَا إِلَى تَحْكِيمِ غَيْرِ اللَّهِ وَرَسُولِهِ فَقَدْ تَرَكَ مَا جَاءَ بِهِ الرَّسُولُ ﷺ، وَرَغِبَ عَنْهُ، وَجَعَلَ لِلَّهِ شَرِيكًا فِي الطَّاعَةِ، وَخَالَفَ مَا جَاءَ بِهِ رَسُولُ اللَّهِ ﷺ فِيمَا أَمَرَهُ اللَّهُ تَعَالَى بِهِ فِي قَوْلِهِ

﴿وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾، وَقَوْلِهِ تَعَالَى

﴿فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ، وَيُسَلِّمُوا تَسْلِيمًا﴾

فَمَنْ خَالَفَ مَا أَمَرَ اللَّهُ بِهِ وَرَسُولُهُ ﷺ بِأَنْ حَكَمَ بَيْنَ النَّاسِ بِغَيْرِ مَا أَنْزَلَ اللَّهُ، أَوْ طَلَبَ ذلِكَ اتِّبَاعًا لِمَا يَهْوَاهُ وَيُرِيدُهُ، فَقَدْ خَلَعَ رِبْقَةَ الإِسْلامِ وَالإِيمَانِ مِنْ عُنُقِهِ، وَإِنْ زَعَمَ أَنَّهُ مُؤْمِنٌ

And likewise, the one who calls for making other than Allah and His Messenger the source of judgments between the people [in their disputes] has discarded what the Messenger ﷺ was sent with and abandoned it, and made with Allah a partner in obedience — thus contradicting what the Messenger ﷺ came with, specifically what Allah commanded him with in His saying:

{And so judge (you, O Muhammad ﷺ) between them by what Allah has revealed, and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allah has sent down to you.}

And His saying:

{But no, by your Lord, they can have no faith until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission.}

So, whosoever goes against the command of Allah and His Messenger ﷺ by making the source of judgments between the people other than what Allah sent down, or calls others to obey him [in that which he concocted] out of his desires and wants, then he has stripped himself of Islam and īmān, even if he claims to be a believer.

Pay attention to what he said at the end and how it encompasses both the originator of these laws — the creator of these laws, the creator of this man-made sharīʿah — and those who go and implement these laws and sharāʾiʿ on the masses. For the one who implements a man-made system, a man-made sharīʿah, he said with regards to them:

فَمَنْ خَالَفَ مَا أَمَرَ اللَّهُ بِهِ وَرَسُولُهُ ﷺ بِأَنْ حَكَمَ بَيْنَ النَّاسِ بِغَيْرِ مَا أَنْزَلَ اللَّهُ

*So, whosoever goes against the command of Allah and His Messenger ﷺ by **<u>making the source of judgments</u>** between the people other than what Allah sent down,*

Then he captures within his statement those who originate these laws/man-made sharīʿah and call others to implement it — he said:

أَوْ طَلَبَ ذلِكَ اتِّبَاعًا لِمَا يَهْوَاهُ وَيُرِيدُهُ

<u>or calls [others] to obey him</u> *[in that which he concocted] out of his desires and wants*

And he says about both categories of people:

فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ وَالْإِيمَانِ مِنْ عُنُقِهِ، وَإِنْ زَعَمَ أَنَّهُ مُؤْمِنٌ

*then he has **stripped himself from Islam** and having faith, **even if he claims to be a believer.***

Can it get clearer than this, that these Imams of Najd have Khawarij tendencies. Were they influenced by Shaykh Ahmad Musa Jibril? Were they influenced by Shaykh Nasser al-Fahd? Were they influenced by Shaykh Ali al-Khudair? Were they influenced by Shaykh Hamood bin Aqla al-Shuaybih? You know what, actually, as a side note, do the Madkhalis know that one of the teachers of Salih al-Fawzan is Shaykh Hamood bin Aqla? Maybe send one of your bot followers to ask Fawzan what his opinion on his own teacher was. Maybe he retracted before he died, Allahu aʿlam. What should be clear to you all by now, many of those who claim the scholars of Najd, in reality, are their ideological adversaries. And anyone who has read the books of the Imams of the Daʿwah of Najd will know that some of what these Madkhalis have preached today is what the Imams of Najd preached against yesterday.

Shamsi's severe ignorance in Asmāʾ wa al-Aḥkām and the difference between takfīr on clear vs. hidden matters

Shamsi:[73] Ibn Taymiyyah, which the Khawārij try to quote, he said, "I'm the last person to make takfīr on the Muslims," because that's what they accused him with. They accused him of being a Takfīrī, and he said that. Likewise Muḥammad bin ʿAbdul-Wahhāb — they accused him that he makes takfīr on everyone except his sect, and he made it clearer. Rather, he said we have to establish the ḥujjah on those people who make duʿāʾ to other than Allah.

Because there's many shubuhāt (doubts) around them. They don't know. Some of them think, "When I make duʿāʾ to al-Ḥasan, or al-Ḥusayn, or ʿAbdul-Qādir al-Jeylānī, he's a righteous person because he loves Allah and I love him, that's why." So there's taʾwīl (interpretation). Okay (x3).

PGL: This person and his likes are so jāhil that they themselves don't even understand the statements of the scholars when it comes to takfīr and the impediments of takfīr. To very quickly show how confused this individual is, he conflates between the label of kāfir and applying the ḥukm of takfīr. He and his likes bring the statements of the scholars with regards to the latter and then apply them to the former.

The reality of al-Asmāʾ wa al-Aḥkām, in a very oversimplified manner, as stated by Shaykh al-Islām Ibn Taymiyyah in *Majmūʿ al-Fatāwā* (20/38):

وَقَدْ فَرَّقَ اللَّهُ بَيْنَ مَا قَبْلَ الرِّسَالَةِ وَمَا بَعْدَهَا فِي أَسْمَاءٍ وَأَحْكَامٍ، وَجَمَعَ بَيْنَهُمَا فِي أَسْمَاءٍ وَأَحْكَامٍ

And Allah differentiated between that which precedes the Message and that which is after it in labels and associated rulings, and united between them [after the Message] in labels and associated rulings.

[73] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=10410

Meaning — **with respect to masāʾil dhāhirah** — before the Message of Islam has reached someone, the label and the associated ruling (ḥukm) are distinct and separated. After the Message of Islam has reached someone, the label and the associated ruling (ḥukm) are synonymous.

So if someone commits shirk before the ḥujjah has been established upon him (i.e., **the Qurʾān reaching them**), **we still call them a mushrik**, but we must establish the ḥujjah prior to applying the associated ḥukm, i.e., making their blood and wealth lawful (thus distinguishing between the label and the ḥukm).

Misunderstanding the issue of Asmāʾ wa al-Aḥkām is, in reality, a core reason for deviance, and depending on the direction of your deviance, will either make you from the extremists of the Khawārij or from the filthy Murjiʾah — as Ibn Taymiyyah stated in *Minhāj as-Sunnah* (3/469).

They not only have a faulty understanding of al-Asmāʾ wa al-Aḥkām, but they take it a step further and then start conflating between the methodology of the scholars with regards to takfīr in hidden matters (masāʾil khafiyyah), and use that as proof to "refute" those who make takfīr in clear and apparent matters (masāʾil dhāhirah).

So when you bring them the kufriyyāt of the ṭawāghīt nowadays, they tell you: *"Did Imām Aḥmad make takfīr of the ruler of his time who used to say the Qurʾān is created? Everybody knows this is kufr. The Salaf have ijmāʿ that anybody who says this is a kāfir."*

Some of them even agree with us that some of what these modern-day ṭawāghīt do is kufr. However, they apply the preventatives of individual takfīr, **which are only applicable** when kufr is done with respect to masāʾil khafiyyah. What do they do? They take this and apply it unrestrictedly to all aspects of takfīr — takfīr in masāʾil khafiyyah and takfīr in masāʾil dhāhirah. There's no difference between them, according to them. They apply the conditions and preventatives of one to the other unrestrictedly.

Shamsi:[74] Shaykh al-Islām, may Allah have mercy upon him, said that takfīr has conditions and preventatives which can be negated from a specific person. Making general takfīr doesn't necessitate making specific takfīr.

So he said here that general takfīr doesn't necessitate specific takfīr except if the conditions have been met and the preventatives have been removed. What clarifies this matter is that Imām Aḥmad and the Imams with him made takfīr of this specific statement, "He who says the Qurʾān is created is a kāfir," but when it came to specific people, they didn't make takfīr…

PGL: What's crazy is that **this same argument** that this rat just used was verbatim what al-ʿIrāqī (جميل أفندي صديقي الزهاوي) used to attack the Daʿwah of Najd. He tried to conflate between the Salaf's approach to masāʾil khafiyyah (hidden matters) and masāʾil dhāhirah (clear and apparent matters) in order to refute the Imams of Najd for their individual takfīr of those who commit shirk.

---

[74] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=10591

This Iraqi said, as cited by Shaykh Sulaymān bin Saḥmān in *al-Ḍiyāʾ ash-Shāriq fī Radd Shubuhāt al-Mādhik al-Māriq* (pg. 384) — this is what he called him by the way, الماذق المارق (intoxicated deviant). He cited from Shaykh al-Islām Ibn Taymiyyah:

قَالَ الشَّيْخُ تَقِيُّ الدِّينِ ابْنُ تَيْمِيَّةَ رَحِمَهُ اللَّهُ تَعَالَى: لَمْ يُكَفِّرِ الإِمَامُ أَحْمَدِ الخَوَارِجَ وَلا الْمُرْجِئَةَ وَلا أَعْيَانُ الجَهْمِيَّةِ، بَلْ صَلَّى خَلْفَ الجَهْمِيَّةِ الَّذِينَ دَعَوُا النَّاسَ إِلَى قَوْلِهِمْ، وَعَاقَبُوا مَنْ لا يُوَافِقُهُمْ بِالْعُقُوبَاتِ الشَّدِيدَةِ.

Shaykh Taqī ad-Dīn Ibn Taymiyyah said: Imām Aḥmad did not make takfīr of the Khawārij, nor the Murjiʾah, nor individuals from the Jahmiyyah. Rather, he prayed behind the Jahmiyyah who called people to their [kufri] claim, and likewise they punished very severely those who did not agree with them.

I ask you, by Allah — is Shamsi the rat not using the exact same argument that this intoxicated deviant used? Shaykh Sulaymān bin Saḥmān described al-ʿIrāqī as an intoxicated deviant, and he and Shamsi are using the same arguments to warn people from making individual takfīr on those who commit kufr in matters pertaining to aṣl ad-dīn, or matters known in Islam by necessity.

Generally speaking, the topic of "preventatives of takfir" (mawāniʿ at-takfīr) is only a conversation to be had in withholding the label of takfīr if the kufr committed is **pertaining to hidden matters** masāʾil khafiyyah.

Whereas the preventatives of takfīr with regards to kufr committed in masāʾil dhāhirah, clear and apparent matters, then this only applies to applying the ḥukm of takfīr. The preventatives only apply to the ḥukm of takfīr, meaning the qāḍī will investigate to see if the person is insane, drunk, or knows the reality of his statement before applying this ḥadd. Again, these "preventatives" aren't applied to labeling the doer of kufr as a kāfir if the matter pertains to masāʾil dhāhirah, clear and apparent matters.

And therein lies one of the most oft-used deceptions of the Madkhalis, and likewise statements such as "only scholars can make takfīr," or "yes, it's kufr, but we don't make takfīr of the individual."

Shaykh ʿAbdullāh bin Muḥammad bin ʿAbdul-Wahhāb, Shaykh Ibrāhīm bin ʿAbdul-Laṭīf, and Shaykh Sulaymān bin Saḥmān refute this ignorance and tadlīs very emphatically, as cited in *Ad-Durar* (10/432):

وَأَمَّا قَوْلُهُ: نَقُولُ بِأَنَّ الْقَوْلَ كُفْرٌ وَلا نَحْكُمُ بِكُفْرِ الْقَائِلِ، فَإِطْلاقُ هذَا جَهْلٌ صَرْفٌ؛ لأَنَّ هذِهِ الْعِبَارَةَ لا تَنْطَبِقُ إِلَّا عَلَى الْمُعَيَّنِ، وَمَسْأَلَةُ تَكْفِيرِ الْمُعَيَّنِ مَسْأَلَةٌ مَعْرُوفَةٌ

As for his (deviant) saying: "We say that the statement is kufr, but we don't judge the person who said it as a kāfir," then **[as for] saying this, it is clear ignorance**, because this principle is not to be applied except to the individual, and the matter of takfīr of the individual is a known matter.

If a person says something that entails kufr, then it is said: "Whoever says this statement, then he is a kāfir. However, the individual person is not to be individually judged (labeled) as a kāfir until the ḥujjah is established upon him, upon whom the rejecter of it becomes a kāfir."

At this point, you are thinking: what are you doing? Are you refuting yourself? Let these noble scholars continue and see for yourself, and please pay attention to what they're saying. They continue:

وَهذَا فِي المَسَائِلِ الخَفِيَّةِ الَّتِي قَدْ يَخْفَى دَلِيلُهَا عَلَى بَعْضِ النَّاسِ، كَمَا فِي مَسَائِلِ الْقَدَرِ وَالإِرْجَاءِ وَنَحْوِ ذلكَ مِمَّا قَالَهُ أَهْلُ الأَهْوَاءِ؛ فَإِنَّ بَعْضَ أَقْوَالِهِمْ تَتَضَمَّنُ أُمُوراً كُفْرِيَّةً مِنْ رَدِّ أَدِلَّةِ الْكِتَابِ وَالسُّنَّةِ المُتَوَاتِرَةِ، فَيَكُونُ الْقَوْلُ المُتَضَمِّنُ لِرَدِّ بَعْضِ النُّصُوصِ كُفْرًا، وَلا يُحْكَمُ عَلَى قَائِلِهِ بِالْكُفْرِ لاحْتِمَالِ وُجُودِ مَانِعٍ، كَالجَهْلِ وَعَدَمِ الْعِلْمِ بِنَقْضِ النَّصِّ أَوْ بِدَلالَتِهِ؛ فَإِنَّ الشَّرَائِعَ لا تُلْزَمُ إِلَّا بَعْدَ بُلُوغِهَا.

<u>And this only applies when it's with respect to</u> <u>Hidden Matters</u>, of which the proofs for are hidden to some of the people, just like matters of al-Qadar**,** Irjāʾ, and that which is similar to them from the sayings of the people of desires – for even though some of their statements might necessitate kufrī beliefs, from rejecting the Qurʾān and the established Sunnah.

So [we say], the saying that necessitates a rejection to some of the texts is kufr, but we do not judge (label) the person saying it with kufr, due to the possibility of there being a preventative present, such as ignorance, and likewise lack of knowledge of the present contradiction [of rejection] of the texts, or its proofs – for the Sharīʿah does not become actionable until after proof of it has reached [someone].

So the entire distinction of Takfīr al-Muʿayyan (Individual Takfīr) and Takfīr al-ʿĀmm (General Takfīr) – **<u>only exists</u>** in matters which fall under Masāʾil Khafiyyah (Hidden matters). In matters that are considered Masāʾil Dhāhirah (clear and apparent matters) – Takfīr al-Muʿayyan (individual) and Takfīr al-ʿĀmm (general) are synonymous.

They continue to say:

ذَكَرَ ذلكَ شَيْخُ الإِسْلامِ ابْنُ تَيْمِيَّةَ قَدَّسَ اللَّهُ رُوحَهُ فِي كَثِيرٍ مِنْ كُتُبِهِ، وَذَكَرَ أَيْضًا تَكْفِيرَ أُنَاسٍ مِنْ أَعْيَانِ الْمُتَكَلِّمِينَ بَعْدَ أَنْ قَرَّرَ هذِهِ المَسْأَلَةَ، قَالَ: وَهذَا إِذَا كَانَ فِي المَسَائِلِ الخَفِيَّةِ فَقَدْ يُقَالُ بِعَدَمِ التَّكْفِيرِ، وَأَمَّا مَا يَقَعُ مِنْهُمْ فِي المَسَائِلِ الظَّاهِرَةِ الجَلِيَّةِ، أَوْ مَا يُعْلَمُ مِنَ الدِّينِ بِالضَّرُورَةِ، فَهذَا لا يَتَوَقَّفُ فِي كُفْرِ قَائِلِهِ.

فَهذَا لا يَتَوَقَّفُ فِي كُفْرِ قَائِلِهِ، وَلا تَجْعَلُ هذِهِ الْكَلِمَةُ عُكَّازَةً
تُدْفَعُ بِهَا فِي نَحْرِ مَنْ كَفَّرَ الْبَلْدَةَ المُمْتَنِعَةَ عَنْ تَوْحِيدِ الْعِبَادَةِ وَالصِّفَاتِ بَعْدَ بُلُوغِ الحُجَّةِ وَوُضُوحِ المَحَجَّةِ.

وَأَمَّا قَوْلُهُ: وَهؤُلاءِ مَا فَهِمُوا الحُجَّةَ، فَهذَا مِمَّا يَدُلُّ عَلَى جَهْلِهِ، وَأَنَّهُ لَمْ يُفَرِّقْ بَيْنَ فَهْمِ الحُجَّةِ وَبُلُوغُ الحُجَّةِ؛ فَفَهْمُهَا نَوْعٌ، وَبُلُوغُهَا نَوْعٌ آخَرُ، فَقَدْ تَقُومُ الحُجَّةُ عَلَى مَنْ لَمْ يَفْهَمْهَا.

وَقَدْ قَالَ شَيْخُنَا الشَّيْخُ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ رَحِمَهُ اللَّهُ تَعَالَى رَحْمَةً وَاسِعَةً فِي كَلامٍ لَهُ: فَإِنَّ الَّذِي لا تَقُومُ عَلَيْهِ الحُجَّةُ هُوَ الَّذِي حَدِيثُ عَهْدٍ بِالإِسْلامِ، أَوْ نَشَأَ بِبَادِيَةٍ بَعِيدَةٍ، أَوْ يَكُونُ ذلكَ فِي مَسَائِلَ خَفِيَّةٍ مِثْلَ مَسْأَلَةِ الصَّرْفِ وَالْعَطْفِ، فَلا يُكَفَّرُ حَتَّى يُعْرَفَ.

وَأَمَّا أُصُولُ الدِّينِ الَّتِي وَضَّحَهَا اللَّهُ وَأَحْكَمَهَا فِي كِتَابِهِ، فَإِنَّ حُجَّةَ اللَّهِ هِيَ الْقُرْآنُ، فَمَنْ بَلَغَهُ فَقَدْ بَلَغَتْهُ الحُجَّةُ.

وَلكِنْ أَصْلَ الإِشْكَالِ أَنَّكُمْ لَمْ تُفَرِّقُوا بَينَ قِيَامِ الحُجَّةِ وَفَهْمِ الحُجَّةِ؛ فَإِنَّ الْكُفَّارَ وَالْمُنَافِقِينَ لَمْ يَفْهَمُوا حُجَّةَ اللَّهِ مَعَ قِيَامِهَا عَلَيْهِمْ، كَمَا قَالَ تَعَالَى:

﴿ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلا ﴾،

وَقَالَ تَعَالَى:

﴿ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ﴾.

فَقِيَامُ الحُجَّةِ وَبُلُوغُهَا نَوْعٌ، وَفَهْمُهَا نَوْعٌ آخَرُ، وَكَفَّرَهُمُ اللَّهُ بِبُلُوغِهَا إِيَّاهُمْ مَعَ كَوْنِهِمْ لَمْ يَفْهَمُوهَا.

Shaykh al-Islam Ibn Taymiyyah, may Allah venerate his soul, said this in many of his books. He also mentioned, with regards to Takfīr of some individuals from the Philosophers, and after detailing this matter, he said:

And this is all with regards to matters that are categorized as Hidden Matters**, then it can be said with withholding individually [labeling] the person as a Kāfir; as for what occurs and befalls from them [of Kufr] with respect to the Apparent and Clear matters, or that which is known in Islam by necessity, then the Takfīr (label) upon this person is **not to be withheld at all.

***And do not use the statement** [with regards to Hidden Matters] as a support, to spring forward against the one who makes Takfīr of a land that is void of Tawḥīd of Worship and Attributes, after it is clear that the Ḥujjah has been established (i.e., reached them).*

*As for his [deviant] saying: "But these people have not understood the Ḥujjah;" then this makes clear his ignorance, and that he doesn't differentiate between someone understanding the Ḥujjah and the Ḥujjah reaching someone, because understanding it is one thing, and the Ḥujjah reaching you is another. For the Ḥujjah can be established upon someone, **even if they don't understand it**. And our Shaykh Muḥammad bin ʿAbdul-Wahhābsaid similarly in his statements:*

As for the one whom [it can be said about, that] the Ḥujjah hasn't been applied upon [them], then it is with regards to the one who is just new into Islam, or who lives in a far-off land [cut off from any path to knowledge], or if it's with regards to Hidden matters, like the matters of as-Ṣarf wal ʿAṭf (type of Siḥr) – so the person isn't judged as a Kāfir until he is made aware [of its deviance].

***As for the fundamentals of this religion**, which have been made clear by Allah, and likewise His rulings made within His Book, then the Ḥujjah is the Qurʾān, so whosoever the Qurʾān has reached, the Ḥujjah has reached him [and thus been applied upon him].*

*But the **essence of the issue** is that you people don't differentiate between establishing the Ḥujjah and understanding the Ḥujjah; for the disbelievers and hypocrites have not understood the Ḥujjah of Allah, whilst it being established upon them, as Allah the Most High says: {Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path.} (i.e., even worse than cattle),*

*And He says: {And We have put coverings over their hearts lest they should understand it (the Qurʾān), and in their ears deafness.}. So the establishment of the Ḥujjah is one thing, and the understanding it is another, **<u>and Allah made Takfīr of them</u>** by virtue of the Ḥujjah reaching them whilst them not understanding it…*

Shamsi deception on the verse being Mutashābih

Shamsi:[75] Even though there's difference of opinion, some scholars say it's for the Jews – from the Ṣaḥābah. That's why this Āyah, it's from the Muḥkam or Mutashābih? Mutashābih. Who said that? **Saʿīd bin Jubayr**, in *Kitāb ash-Sharīʿah* of **Imām al-Ājurrī**, he mentions that it's from the Mutashābih. Why? Because there's different opinions from the Scholars – how do you say something is Mutashābih?

When it's not clear. Some of the Salaf said it's about Jews **<u>only</u>**, some of the Salaf said it's about Jews and Christians, some of them said it's about the Polytheists, Jews, and Christians, some said it's about the Muslims. Okay – they differ about it.

PGL: This matter is honestly one of the weirdest quotes that these zanādiqah have, in that they imply that some of the Salaf claim that this Āyah, *wa man lam yaḥkum bimā anzala Allāh fa-ulāʾika humu al-kāfirūn*, was from the Mutashābihāt. Therefore, only deviants use it as proof for anything, or that it's somehow unclear as to how to apply it correctly. Apart from the fact that how he describes Mutashābih is not what Mutashābih is, that's besides the point. As we've shown throughout the video, the very same people these zanādiqah like to claim as their own are, in reality, the biggest Ḥujjah against them. And this masʾalah is no different. Shaykh al-Islam mentions in *Majmūʿ al-Fatāwā* (13:338):

وَقَدْ يَجِيءُ كَثِيراً مِنْ هذَا الْبَابِ قَوْلُهُمْ: هذِهِ الآيَةُ نَزَلَتْ فِي كَذَا، لاسِيَّمَا إِنْ كَانَ المَذْكُورُ شَخْصًا، كَأَسْبَابِ النُّزُولِ المَذْكُورَةَ فِي التَّفْسِيرِ، كَقَوْلِهِمْ: إِنَّ آيَةَ الظِّهَارِ نَزَلَتْ فِي امْرَأَةِ أَوْسِ بْنِ الصَّامِتِ، وَإِنَّ آيَةَ اللِّعَانِ نَزَلَتْ فِي عُمَيْرٍ الْعَجْلانِيِّ أَوْ هِلالِ بْنِ أُمَيَّةَ، وَأَنَّ آيَةَ الْكَلالَةِ نَزَلَتْ فِي جَابِرِ بْنِ عَبْدِ اللَّهِ، وَأَنَّ قَوْلَهُ تَعَالَى: ﴿وَأَنْ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾ نَزَلَتْ فِي بَنِي قُرَيْظَةَ وَالنَّضِيرِ، وَأَنَّ قَوْلَهُ تَعَالَى: ﴿وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ﴾ نَزَلَتْ فِي بَدْرٍ، وَأَنَّ قَوْلَهُ تَعَالَى: ﴿شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ المَوْتُ﴾ نَزَلَتْ فِي قَضِيَّةِ تَمِيمٍ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَّاءٍ، وَقَوْلُ أَبِي أَيُّوبَ: إِنَّ قَوْلَهُ تَعَالَى: ﴿وَلا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ نَزَلَتْ فِينَا مَعْشَرَ الأَنْصَارِ، إِلَى آخِرِ الحَدِيثِ.

وَنَظَائِرُ هذَا كَثِيرٌ، مِمَّا يَذْكُرُونَ أَنَّهُ نَزَلَ فِي قَوْمٍ مِنَ الْمُشْرِكِينَ بِمَكَّةَ، أَوْ فِي قَوْمٍ مِنْ أَهْلِ الْكِتَابِ الْيَهُودِ وَالنَّصَارَى، أَوْ فِي قَوْمٍ مِنَ الْمُؤْمِنِينَ.

فَالَّذِينَ قَالُوا ذلِكَ لَمْ يَقْصُدُ أَنَّ حُكْمَ الآيَةِ مُخْتَصٌّ بِأُولئِكَ الأَعْيَانِ دُونَ غَيْرِهِمْ؛ فَإِنَّ هذَا لا يَقُولُهُ مُسْلِمٌ وَلا عَاقِلٌ عَلَى الإِطْلاقِ.

[75] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=11070

*And perhaps it comes up frequently from this avenue, by way of their saying that this Āyah was revealed for so-and-so. If the Āyah was [indeed] revealed about a specific person, such as the reasons of revelation mentioned in the Books of Tafsīr, such as the Āyah of Ḍihār [58:1] being revealed about the wife of Aws bin aṣ-Ṣāmit, or the Āyah of al-Liʿān [24:6] was revealed about ʿUwaymir al-ʿAjlānī, or Hilāl bin Umayyah, or the Āyah of al-Kalālah [2:240] was revealed about Jābir bin ʿAbdullāh, and that the Saying of Allah: {And so judge (you O Muḥammad SAW) between them by what Allah has revealed}, was revealed with regards to the tribe of Banū Qurayẓah and Banū Naḍīr, or the Saying of Allah: {And whoever turns his back to them on such a day} was revealed at the time of the Battle of Badr, or the Saying of Allah: {O you who believe! When death approaches any of you, and you make a bequest} was revealed in the situation of Tamīm ad-Dārī and ʿAdiyy bin Badāʾ, or the saying of Abī Ayyūb, that the saying of Allah: {and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allah)} was revealed about us, the Anṣār, (ḥadīth). And there is much that is similar to what has been mentioned, in which it is said that so-and-so Āyah was revealed about a people from the Polytheists in Mecca, or from a people from the People of the Book, either the Jews or Christians, or about a people from the Believers. So whoever said this, **they do not intend by it** that the associated Ḥukm of the Āyah **is constrained to be exclusively** about those specific people it was revealed for, for the latter is not said by any Muslim or sane person in the slightest…*

Notice how Ibn Taymiyyah says: "for the latter is not said by any Muslim or sane person in the slightest." So, if anyone were to say this, Ibn Taymiyyah is implicitly saying he's either not a Muslim or he's insane. As long as you fit the description of the people the Āyah was revealed about, then the Āyah applies to you – at a bare minimum. With the overarching principle being:

الْعِبْرَةُ بِعُمُومِ اللَّفْظِ لا بِخُصُوصِ السَّبَبِ.

The derived principle is based on the generality of the statement, not the specificity of its revelation.

Chapter 10: The Kufr of the Saudi Government

By now you've seen the many proofs from the Qur'an and Sunnah, as well as the sayings of the Salaf and the pious classical scholars from the Khilāf, as to the kufr of the one who permanently legislates laws that contradict the Sharīʿah of Allah, even if just one law.

And this kufr is by way of multiple avenues. Be it the kufr of taking yourself as a lord besides Allah (shirk in rubūbiyyah), or be it the kufr of the necessitated preference of permanently replacing the Sharīʿah of Allah for a man-made sharīʿah (kufr of tafḍīl), or be it the kufr of asking others to obey this legislation (shirk in obedience), or be it in giving victory to the dīn of the disbelievers over the dīn of Allah (Madkhali version of the 8th nullifier).

In this final chapter, we will detail just some of the kufr and zandaqah of the Saudi regime that even a Madkhali can't wiggle out of. Before that, let's preface this by how Shamsi the rat views MBS.

Shamsi:[76] Muhammad bin Salman is not secular, **he's a Muslim Salafi**. Muhammad bin Salman is making his country strong, and we're talking about him. Now – now it's stronger Saudi. See, if you have someone like Muhammad bin Salman, Iraq would **good country**. I'm telling you. Look, Muhammad bin Salman made his country good.

PGL: The level of delusion that's present within this rat has yet to be fully determined. Given that almost every time he opens his mouth regarding the affairs of the Muslims, he utters catastrophic blunders. The reality of Saudi Arabia, Muhammad bin Salman, and his government is clear to anyone who has eyes and sees, and has ears and listens.

If it isn't already clear to you by now, the Saudi government, as of August 2019, has made it law by way of istibdāl of the Sharīʿah of Allah to permit women to freely and unrestrictedly travel nationally and internationally without the permission of her walī or maḥram.

Saudi Arabia implements end to travel restrictions for Saudi women

August 20, 2019

[76] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=11324

RIYADH — Saudi Arabia has begun allowing adult women to travel without permission and to exercise more control over family matters, Saudi Press Agency reported on Tuesday, following a flurry of royal decrees issued in the beginning of this month.

The regulatory changes stipulated that a Saudi passport should be issued to any citizen who applies for it and that any person above the age of 21 does not need permission to travel.

They also granted women for the first time the right to register child birth, marriage or divorce and to be issued official family documents and be eligible as a guardian to children who are minors.

The proof for this impermissibility is found within the saying of the Messenger of Allah in which he said:

عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ تُسَافِرِ الْمَرْأَةُ إِلاَّ مَعَ ذِي مَحْرَمٍ، وَلاَ يَدْخُلُ عَلَيْهَا رَجُلٌ إِلاَّ وَمَعَهَا مَحْرَمٌ " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَخْرُجَ فِي جَيْشِ كَذَا وَكَذَا، وَامْرَأَتِي تُرِيدُ الْحَجَّ. فَقَالَ " اخْرُجْ مَعَهَا " .[77]

Narrated Ibn `Abbas:
The Prophet (ﷺ) said, "A woman should not travel except with a Dhu-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit her except in the presence of a Dhu-Mahram." A man got up and said, "O Allah's Messenger (ﷺ)! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet (ﷺ) said (to him), "Go along with her (to Hajj).

The scholars have a consensus with regards to the impermissibility of this outside of Ḥajj and ʿUmrah and the woman making hijrah from the lands of shirk. This ijmāʿ is cited by Ibn Ḥajar and Nawawī, al-Qāḍī ʿIyāḍ, and others. So for Saudi to come and make this law that contradicts the Qur'an and Sunnah and consensus of the ummah, we apply on them what we've learned thus far. We say that it is shirk and kufr because, by virtue of them permanently legislating and replacing the Sharīʿah of Allah with the sharīʿah of Iblīs, they have taken themselves as arbāb min dūnillāh, lords with Allah. Those who implement this law on the masses are labeled as mushrikūn, *wa in aṭaʿtumūhum innakum la-mushrikūn*, because they have taken part in the shirk of obedience. Those who legislated this law and asked others to follow it, apart from taking themselves as lords with Allah, it's also necessitated that they have an innate preference of this law over the law of Allah, which is kufr in and of itself. Further, and to emphasize, the fact that the Sharīʿah was in place before being replaced removes any possibility of excuse of ignorance. You can't be ignorant of something that you actively remove and replace. You can't claim ignorance of this. This is all without even mentioning Muhammad bin Salman believes what he's doing is linguistically ḥalāl for him, and/or he believes the ḥadīth which we just stated doesn't need to be acted upon, and/or he's implicitly ascribing this law to the Sharīʿah of Allah by claiming the laws within Saudi are all compliant with the Sharīʿah of Allah and the Qur'an.

MBS:[78] One cannot go and reinvent the wheel. The world follows clear laws that regulate the lives of people. Our role is to **make sure all the laws** passed in Saudi Arabia reflect the following:

---

[77] Ṣaḥīḥ al-Bukhārī 1862
[78] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=11513

1. That they do not violate the Qur'an and the Sunnah – the Qur'an being our constitution.
2. That they do not contradict our interests.
3. That they preserve the security and interests of our citizens.
4. And that they help in the development and prosperity of the country.

So, laws are passed and codified **on this basis**, as per the international customs. If you want tourists to come here – if you aim to attract 100 million tourists to create 3 million jobs, and you say that you have something new and foreign [to the international community], other than the common laws and international norms, then these tourists will not come to you.

If you want to double foreign investments, as we have done – from 5 million to 17 million – and you tell investors to invest in your country that is running on an unknown system that their lawyers do not know how to navigate, nor know how those regulations are applied and enforced, yet he's still being required to invest large sums of money, then those investors will just cut their losses and not invest altogether.

When you want to attract certain talents and human resources to work in the Kingdom of Saudi Arabia, and say that you have a new invention for enacting laws, no one will come to you. So, you will have to adopt the laws that are internationally recognized, based on your constitution, the Qur'an, and your interests and objectives, and based on the preservation of the security and interests of the citizen, whilst having the development and prosperity of the country in mind.

The new historic move is part of expanded social reforms initiated by Crown Prince Muhammad Bin Salman, deputy premier and minister of defense, and that also granted women the right to drive last year, as well as study at university, undergo surgery or get a job without male consent.

Many Saudi women took to social media to praise the new liberalization. "The women's age begins," one wrote on Twitter. Another expressed her gratitude to the Crown Prince, posting: "Thank you, MBS." Under the old system, women had to seek permission from their official guardians – usually their father or husband, but sometimes a brother or son – to marry, apply for a passport or leave Saudi Arabia. The new decrees grant every adult citizen, male or female, the right to freely obtain a passport, but did retain some restrictions on the under-21s and the rights of women to request passports for their children. Paternal permission is still required for under-21s without study plans to travel abroad and only the male parent can apply for passports for offspring under 15. Other reforms granted women's rights to register a marriage, divorce or child's birth, be issued official family documents and become a child's official guardian. Requesting passports for adopted children — previously a complex process requiring special permission — has been simplified for adoptive fathers and mothers alike.

PGL: This video was recorded and released in 2021. This kāfirī law was put in place in 2019, meaning you can't claim ignorance nor claim you didn't know about it, since even according to the *Saudi Gazette*, which is a government mouthpiece, it clearly stated with respect to this law: ***"the new historic move is part of expanded social reforms initiated by Crown Prince Muhammad bin Salman, Deputy Premier and Minister of Defense, and that also granted women the right to drive last year as well as study at university, undergo surgery, or get a job without male consent."***

Further, you brain-dead Madkhalis can't now bring the excuse that he's somehow being misguided by evil scholars around him, since you claim that Saudi is the land of Tawḥīd and the land of Sunnah and likewise the land of the senior scholars. This is just one of the many clear-cut examples which no sane Madkhali can argue or refute. So we ask Allah to guide the sincere amongst them and further seal the hearts of the arrogant and prevent them from tawbah. What's odd, there are those amongst the Madkhali ilk who are still under the

delusion that Saudi is a land of Tawḥīd and/or sources 100% of its judgments within the Sharīʿah of Allah.

Fox News Host:[79] Did anyone involved in the killing serve jail time?

MBS: Yes, anyone involved is serving jail time. He have to face the law.

Fox News Host: And you're trying to change the law broadly to make sentences more realistic?

MBS: More realistic for us as Saudis, not for foreign people, but we believe today it's far away from realistic for us as Saudis. So we **<u>are not proud of all of our laws</u>** in Saudi Arabia.

Fox News Host: There was this AP (Associated Press) article that just came out a couple weeks ago with the headline that said, "Saudi man receives death penalty for posts online, latest case in wide-ranging crackdown on dissent." I guess dealing with his posts on X, formerly Twitter. So one, is that true? And two, are you changing that aspect?

MBS: Yeah, shamefully, it's true. It's something I don't like.

Fox News Host: Can't you change that?

MBS: We are doing our best to do that. We already add few laws, **<u>we changed 10's of laws</u>** in Saudi Arabia, and the list [of changes] has more than 1000 items, and in the cabinet I only have 150 lawyers, so I'm trying to prioritize the change day by day, but we are not happy with that, we **<u>are ashamed of that</u>**, but the judicial system have to follow the laws, and I cannot tell the judge that "do that and ignore the law," because that's against the rule of law. But do we have bad laws? **Yes.** Are we changing that? **Yes.**

PGL: This is a clear-cut admission straight from Mohammed bin Salman's mouth that **<u>they have bad laws and are working hard to change them</u>**. If you persist in believing that the Sharīʿah is the governing source of all the laws within Saudi, then this admission by Mohammed bin Salman is him expressing his dislike, lack of proudness, and desire to change some of the laws within Saudi. This is kufr by consensus, even according to the Madkhali creature. This might be overkill, and no pun intended, but the same thing that this so-called dissenter that was mentioned by the Fox News host, who was charged with the death penalty, he was charged with the death penalty because the Madkhalis take it as dīn and believe anyone unrestrictedly who speaks out against the ruler is a Khārijī who is to be killed, even if he doesn't physically rebel. So this death penalty is in line with what they believe, their iʿtiqād.

ʿAbdulʿAzīz al-Rayyis:[80] **The Khawārij are eligible to be killed, even if they do not rebel**. And this is the most correct opinion of the two opinions, and it is one of the two opinions amongst the Ḥanābilah.

PGL: So essentially, by Muhammad bin Salman expressing his dislike of this law and how he's doing his best to change it, he has explicitly expressed dislike for this aspect of the

---

[79] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=11684
[80] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=11841

Madkhali ʿaqīdah, which these Madkhalis believe is a core principle of Ahl al-Sunnah by ijmāʿ. This puts the Madkhalis in quite the conundrum, to say the least. Did Muhammad bin Salman become a Khawārijī dūna Khawārij, or a Muftadiʿ dūna Muntadiʿ?

Doubt

Pertaining to Drinking Alcohol in Saudi Arabia

Until now, diplomats posted in the Kingdom of Saudi Arabia have been using the **Vienna Convention on Diplomatic Relations 1961** to legally import alcoholic beverages into the country.

Therefore, on the 22nd of January 2024, the government of the Kingdom introduced a new policy to regulate the procurement by diplomats of non-Muslim countries of alcoholic beverages.

Response

Embassies of foreign governments in Saudi Arabia are not within Saudi jurisdiction, but the new policy will allow Saudi authorities to more easily implement the Shari'ah, banning alcohol, making sure it is only consumed in the confines of the embassies, the amounts consumed by these diplomatic officials, and ensuring corrupt diplomats do not sell alcohol to the Muslims.

Saudi Arabia has not begun issuing licenses for stores selling alcohol or bars. This is fake new spread by those who wish harm upon the Muslims.

26/1/24 A Clarification of Common Doubts Today Hammad

It doesn't end there. Do you remember the news of Saudi Arabia allegedly issuing licenses for stores to start selling alcohol? This riled up the Madkhalis a lot. Some even resorted to frantically trying to dispel this fake news, and in their pathetic attempt to refute the so-called doubt, they exposed and verified yet another action of kufr which is done by the government of Saudi, which is even considered kufr according to the Madkhalis.

The idiot Madkhalis **openly admitted that embassies of a foreign nation that are present within the man-made boundaries of Saudi Arabia** are not actually within the jurisdiction of Saudi Arabia, **meaning the laws of Saudi Arabia don't apply within it**. Now here's the conundrum. If the Madkhalis are under the delusion that Saudi Arabia is governed 100% by the Sharīʿah, then this refutes this soundly.

If you are a Madkhali, and you believe that only replacing the entire Sharīʿah is kufr, 100% of it is kufr, then know that Saudi Arabia gave these foreign countries, these disbelievers (kuffār), permission and approval to enter within their land and replace the entire Sharīʿah with foreign law, with another dīn, meaning they approved to replace the dīn of Islam with the dīn of Shayṭān within parts of their land. Is this not kufr akbar even according to you zanādiqah? Legislating kufrī laws is, of course, not the only type of kufr and shirk the Saudi government has fallen into. Just as they're trying to diversify their economy, they have proceeded in doing so by diversifying their types of kufr. Qātalahumullāh.

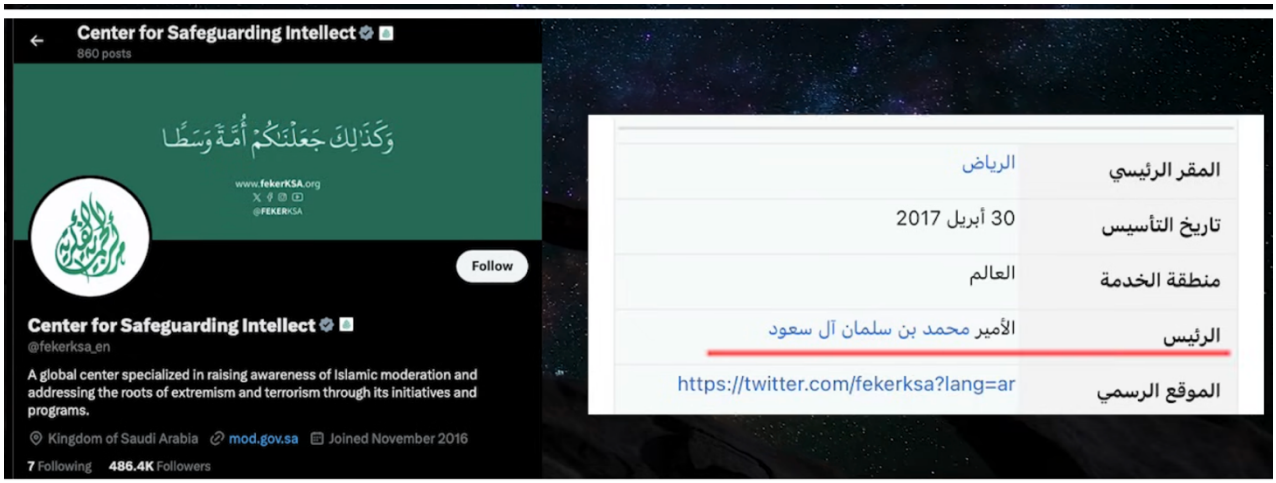
MBS:[81] I believe the new Europe will be the Middle East. Saudi Arabia in the coming 5-years will be drastically different, likewise Kuwait, Bahrain, even Qatar – despite our disagreements with them, they have a strong economy, they'll also be drastically different in the coming 5-years. The UAE, Oman, Lebanon, Jordan, Egypt, Iraq and the opportunities that it has, if we are successful in the coming 5-years, other nations will begin to follow suit. And

[81] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=11974

the incoming renaissance in the world, for the next 30-years plus, will be in the Middle East. This mission (war to accomplish this goal) is that of the Saudis, it's my mission that I personally undertake in completing – and I do not wish to depart this life until I see the Middle East at the forefront of the world, and I believe this goal will be accomplished 100 percent. No matter what they do to try and suppress our efforts, we will not stop in accomplishing this goal]

PGL: The Madkhali might initially argue that what MBS meant by this is open to interpretation, since Europe has a very strong economy, so that's probably what he meant. We will see if you still believe that by the end of this chapter, wa billāhi tawfīq.

Now we present to you an announcement and post by the Center for Safeguarding Intellect, which is an official Saudi government agency headed by Muhammad bin Salman himself.



The tolerance of Islam and its noble message condemns aggression, extremism, and terrorism. The Kingdom's firm positions, founded on the principles of true religion, condemn terrorism in all of its forms, various origins, and numerous justifications; it is a formidable evil that instigates animosity between societies, incite hatred and malice among people, refuses to recognize borders or values, and fails to differentiate between peoples, despite their different beliefs, ethnicities, and races.

pleased with them, or infringes on anything sacred to Muslims, in tandem with reaffirming the importance of cultivating collaboration and discourse among followers of various religions, cultures, and civilizations, stressing reverence for all divine religions in general, in pursuit of global harmony and peace, and to demonstrate that promoting the values of tolerance and peace is the most effective way to combat hate speech, intolerance, extremism, violence and incitement.

This is tabdīl (taḥrīf) and clearly attributing to the Sharīʿah of Allah that which isn't in it, and this is with regards to al-walāʾ wa al-barāʾ, as well as al-kufr bi al-ṭāghūt. This violation is in one of the conditions of the shahādah and is therefore from aṣl al-dīn, in which no excuse is granted with respect to withholding the label of kufr from someone who violates it. This is kufr by consensus.

Excerpts from the annual royal speech delivered by His Royal Highness the Crown Prince on behalf of the Custodian of the Two Holy Mosques, Inaugurating the fourth year of the eighth session of the Shura Council:

* The kingdom is established upon the pillars of Tawhid and the observance of Sharia, whose inclusive principles foster all means of peaceful coexistence among nations worldwide, irrespective of their religious, sectarian, or ethnic differences. We advocate for dialogue and equitable peace founded on the principles of respect for human rights, adherence to international charters, and peaceful coexistence among peoples and nations.

This is them verbalizing their intentions and beliefs. Or is this kufr and low kufr as well? For a moment, a Madkhali might have argued that this dialogue and equitable peace might have been founded upon the Qur'an and Sunnah, but unfortunately for the Madkhali, Saudi refutes this notion explicitly and indicates that it will be based on respect for human rights, adherence to international charters, and peaceful coexistence. Far away are the pillars of Tawḥīd from what these zanādiqah are openly declaring to the world. Where are the so-called senior scholars to rebut this clear kufr and violation of one of the foundations of being a Muslim? Where is the application of the millah of Ibrāhīm? Allah says:

و قَد كَانَت لَكُم أُسوَةٌ حَسَنَة فِيٓ إِبرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذ قَالُواْ لِقَومِهِم إِنَّا بُرَءَٰٓؤُاْ مِنكُم وَمِمَّا تَعبُدُونَ مِن دُونِ ٱللَّهِ كَفَرنَا بِكُم
وَبَدَا بَينَنَا وَبَينَكُمُ ٱلعَدَٰوَةُ وَٱلبَغضَآءُ أَبَدًا حَتَّىٰ تُؤمِنُواْ بِٱللَّهِ وَحدَهُۥٓ[82]

There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah . We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone"

* We express our commitment and pride in our values and culture of dialogue, tolerance, and openness while reiterating our respect for the values and cultures of others, and for the sovereignty and independence of states and their territorial integrity.

Here the Zanādiqa from the Saudi government openly express their commitment and pride to tolerance. One needs to ask the question: what exactly are they expressing tolerance for? What are they expressing openness to? With certainty, one cannot make the argument that this is tolerance and openness with regards to a strong economy, booming business, robust infrastructure, etc., as a brain-dead Madkhali would probably like to argue.

---

[82] Sūrah Al-Mumtaḥanah 60:4

Unfortunately for the Madkhali, however, these are things you want to strive for and implement. These are not things you're "tolerant" of. Nobody says, "I'm tolerant of getting good grades." Nobody says, "I'm tolerant of a lot of money." Nobody says, "I'm tolerant of a nice car." For anyone with a brain, the reality of their tolerance and openness is with respect to none other than kufr, shirk, illicit behavior, and overall corruption being spread throughout the land. On top of that, they attribute this insane "understanding" to the Sharīʿah of Allah. They have butchered their applied understanding of the Sharīʿah in order to beg the international community to invest in Saudi Arabia. Yet still, we have Zanādiqa like Shamsi who claim Muhammad bin Salman is a "Sunni Salafi."

> We express our commitment and pride in our values and culture of dialogue, tolerance, and openness while reiterating our respect for the values and cultures of others, and for the sovereignty and independence of states and their territorial integrity.

Further, their indication of respecting the sovereignty and independence of states and their territorial integrity is in direct violation of the principles of Islam and the millah of Ibrāhīm ʿalayhi al-salām. In Islam, there is no sovereignty except the sovereignty of the Sharīʿah of Allah. As a Muslim, you are not to believe anyone has the right to govern by other than the Sharīʿah of Allah. And anyone who believes this is a kāfir by consensus of Ahl al-Sunnah, and even the consensus of the Madākhilah, these Zanādiqa. It's consensus for them as well. When you say you believe in or respect the sovereignty and independence of states, you're saying that you believe in or respect the right of someone to govern by other than the Sharīʿah of Allah subḥānahu wa taʿālā. You cannot respect something and truly hate it at the same time. And if you don't have this hate within your heart at a bare minimum, which is automatically nullified when you claim to believe in or respect something kufrī, then there is not even a mustard seed worth of faith left in you, as the Messenger said:

مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلاَّ كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لاَ يَفْعَلُونَ وَيَفْعَلُونَ مَا لاَ يُؤْمَرُونَ فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الإِيمَانِ حَبَّةُ خَرْدَلٍ

Never a Prophet had been sent before me by Allah towards his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practise, and practised whatever they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed.

The shameless Madkhali will say – "Yes, okay, this is kufr – but they're just saying this for the sake of saying it, they don't actually mean it. You don't understand politics, O Khariji, and the way the world works!" In response, one cannot perform an action of shirk or kufr (in clear and apparent matters), and not instantly be labeled a mushrik and kāfir, respectively – unless he is under ikrāh mulji, whilst his heart is firm upon īmān. Is this condition present within Saudi? Are they under ikrāh?

Simp:[83] The issue of the 10%, your highness, is it just a difference of opinions [amongst the nations], or is America exerting pressure on the Kingdom?

MBS: Of course, the Kingdom of Saudi Arabia will not allow for any interference in its internal affairs. To begin with, one of the purposes of the UN Charter explicitly stipulates that countries have **full sovereignty and complete independence**.

PGL: And certainly, their hearts are not firm with īmān from what they're falsely attributing to the Sharīʿah of Allah, and zandaqah and kufr. This is a matter of consensus, ijmāʿ, and apart from the abundance of proofs from the Qur'an, the Sunnah, the Salaf, the classical scholars after them, I'll mention one of the Imams of Najd that highlight how this is kufr, since these zanādiqa like to delude themselves into thinking that they somehow are in line with the daʿwah of Najd.

Ash-Shaykh Ḥāmid bin ʿAtīq said in الدفاع عن أهل السنة والإتباع (pg. 31):

إِنَّ مُظَاهَرَةَ الْمُشْرِكِينَ، وَدَلَالَتِهِمْ عَلَى عَوْرَاتِ الْمُسْلِمِينَ، أَوِ الذَّبِّ عَنْهُمْ بِاللِّسَانِ، أَوِ الرِّضَا بِمَا هُمْ عَلَيْهِ؛ كُلُّ هذِهِ مُكَفِّرَاتٌ، فَمَنْ صَدَرَتْ مِنْهُ مِنْ غَيْرِ الإِكْرَاهِ المَذْكُورِ فَهُوَ مُرْتَدٌّ، وَإِنْ كَانَ مَعَ ذلِكَ يُبْغِضُ الْكُفَّارَ وَيُحِبُّ الْمُسْلِمِينَ.

The aiding of the Polytheists [over the Muslims] and expose the vulnerabilities of the Muslims, or to defend the disbelievers [in that which contradicts the clear matters of Islam], or to be pleased in [any of] what they're upon [of that which contradicts the clear matters of Islam] all of these are acts of apostasy, so whomsoever does this without being under the Ikrah that we previously mentioned, then they are apostates, even if they were to do so whilst [claiming] to hate the disbelievers and loves the believers.

Even though the government agency that published this is literally led by Muhammad bin Salman himself, the Madkhali will likely refuse to tie these clear acts of kufr to Muhammad bin Salman, because essentially, the Madkhali has built their walāʾ and barāʾ around whether or not you critique Saudi or Muhammad bin Salman.

MBS:[84] To begin with, one of the purposes of the UN Charter explicitly stipulates that countries have **full sovereignty and complete independence**.

MBS: As you know, Saudi Arabia is a member country that **co-founded the United Nations.** And **we believe** in the notion (premise) of the United Nations, **its work and scope**, **and the sovereignty of nations and the rule of law** that governs the world.

PGL: He doesn't stop there; he says that the problems that are occurring within the Middle East (and the rest of the world) are due to the line of thinking that doesn't believe in the purpose of the United Nations, which, of course, translates to Tawḥīd, walāʾ and barāʾ, and the strict adherence to the pure millah of Ibrāhīm.

---

[83] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=12350
[84] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=12442

MBS: And the problem with the world that led to the two world wars was, in a nutshell, intervening in the affairs of other countries. This charter was created to address a big and long-standing crisis, which began and started with colonialism up until World War One and Two, was solved and addressed with the UN Charter, and of its most important principles is respecting the sovereignty of countries and outlawing the interference in its internal affairs.

So if any country interferes in the internal affairs of another country, it means it has violated the Charter that has maintained and preserved the peace, stability, and security of the world post World War Two, and allowing it to prosper in the past 50 to 60 years, of which we currently enjoy, is all due to this Charter.

So undermining this charter is something totally unacceptable, because it's the main motivator for everything that we are enjoying in the world, and we unequivocally reject this idea [of undermining this charter].

MBS:[85] **Our problem** with the Middle East is with the ideas that don't **condone or believe** in the notion of the United Nations, and that continue to **operate in stark contradiction to the principles of the United Nations**, in interfering in the internal affairs of other countries, and in promoting transnational ideologies not related to national interests.

PGL: He then doubles down that they will continue to adhere to the premise and the laws of the United Nations, as well as advance their interests within the world.

MBS:[86] We will continue to be an active member, we will continue to contribute like we have in our history **to further interest of the United Nations** and our country, and **we will continue to comply**, like we have always been, **with the international laws**. Thank you.

PGL: I think now that Madkhali is probably panicking at this point, wondering how he's going to tie this in with Muhammad bin Salman's shoe size.

Shamsi:[87] So there's a stage, just let me teach you about MBS shoe size, about Tebbounne, which suit he wears.

PGL: He will likely say that while this is kufr, Muhammad bin Salman doesn't actually believe this. He's just putting on a show by playing the political game, or that he's working hard to strive and putting Saudi on the international map as an international player, or that he's trying to stimulate the economy, etc. These reasons and others like them are, in reality, not even close to being considered an excuse for compromising on the aṣl of this pure dīn.

Ash-Shaykh Ḥāmid bin ʿAtīq, in سبيل النجاة والفكاك[pg. 89], said:

اعْلَمْ أَنَّ إِظْهَارَ الْمُوَافَقَةِ لِلْمُشْرِكِينَ لَهُ ثَلاثُ حَالاتٍ، ثُمَّ قَالَ: الْوَجْهُ الثَّانِي أَنْ يُوَافِقَهُمْ فِي الظَّاهِرِ مَعَ مُخَالَفَتِهِ لَهُمْ فِي الْبَاطِنِ، وَهُوَ لَيْسَ فِي سُلْطَانِهِمْ، وَإِنَّمَا حَمَلَهُ عَلَى ذلِكَ إِمَّا طَمَعٌ فِي رِئَاسَةٍ أَوْ مَالٍ، أَوْ مَشِحَّةٍ بِوَطَنٍ أَوْ عِيَالٍ، أَوْ خَوْفٍ مِمَّا يَحْدِثُ فِي المَالِ؛ فَإِنَّهُ فِي هذِهِ الحَالِ يَكُونُ مُرْتَدًّا، وَلا تَنْفَعُهُ كَرَاهَتُهُ لَهُمْ فِي الْبَاطِنِ بِالْقُرْآنِ.

---

[85] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=12544
[86] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=12591
[87] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=12622

*Know that manifesting the approval of the Polytheists [in that which pertains to their Kufr and Shirk] has **three** different manifestations: (until he said)*

The Second Manifestation:
*To approve of them [in that which pertains to their Kufr and Shirk] whilst disapproving of them in your heart, whilst you are not under their reign (i.e., they can physically harm you). Rather, you did so out of desire for power, wealth, or yearning for a home (whilst being stateless) or children (being childless), or fear of what will occur to your wealth – then, in this case, **the person is an apostate**, and it doesn't benefit him his hatred for them within his heart.*

The Qur'an would disagree with this, and due to Muhammad bin Salman attributing this unrestricted understanding to Allah, then he has committed clear kufr. Allah says:

وَأَعِدُّواْ لَهُم مَّا ٱستَطَعتُم مِّن قُوَّة وَمِن رِّبَاطِ ٱلخَيلِ تُرهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُم وَءَاخَرِينَ مِن دُونِهِم لا تَعلَمُونَهُمُ ٱللَّهُ يَعلَمُهُم وَمَا تُنفِقُواْ مِن شَيء فِي سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيكُم وَأَنتُملا تُظلَمُونَ[88]

And prepare against them whatever you are able of power and of steeds of war by which you may terrorise the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

Ibn Jarīr comments on this and said:

تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ، يَقُولُ: تُخَوِّفُونَ بِأَعْدَادِكُمْ ذلِكَ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ مِنَ الْمُشْرِكِينَ.
{to terrorize the enemy of Allah and your enemy} Allah Says [in meaning]: To strike fear with your numbers, within the enemies of Allah and your enemies from the polytheists

Ibn Kathīr, al-Qurṭubī, and al-Baghawī, may Allah have mercy on them, all say something similar to this. So perhaps Muḥammad bin Salmān and co. should consider adding these mother books of the tafsīr to the books of banned material and extremist content, as clearly they seem to contradict what Muḥammad bin Salmān views as the principles of true religion.

[88] Sūrah Al-Anfāl, 8:60

a representative to the event. Nevertheless, it was a historic and unprecedented gathering. It happened in the last ten days of the blessed month of Ramadan of the year (1440 A.H.-2019) in the vicinity of the Holy Ka'ba, under the generous patronage of the Custodian of the Two Holy Mosques, King Salman bin Abdul Aziz Al Saud.

The Charter of Mecca is a document filled with kufriyyāt, authored under the guidance of Muḥammad al-ʿĪssā, and the generous patronage of the so-called Custodian of the Two Holy Mosques, and by Allah, he is nothing but (traitor) khāʾin al-ḥaramayn. For those wondering, generous patronage means that it was done under the authority, the permission of, the financing of, and the support of the ruler of Saudi.

"The Charter of Makkah" offers Muslims around the world guidance on the principles that speak to the true meaning of Islam.

The Charter of Makkah is orientated around the following principles:

What will follow are some of the principles of this accursed charter, which was funded by, approved by, and supported by the ruler of Saudi. And this act alone is kufr and zandaqah, even by Madkhalī standards. Keep in mind, these principles are attributed to the true meaning of Islam. They are ascribed to the Sharīʿah of Allah; they are ascribed to Allah. What excuse now will you give, yā zanādiqah? What excuse will you give him now?

2. We reject religious and ethnic claims of "preference."

إِنَّ الدِّينَ عِندَ اللَّهِ الإِسْلامُ[89]

"Indeed, the religion in the sight of Allah is Islam."

وَمَن يَبْتَغِ غَيْرَ الإِسْلامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الخَاسِرِينَ[90]

"And whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers."

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا[91]

"Indeed, Allah has cursed the disbelievers and prepared for them a blazing Fire."

---

[89] Sūrat Āl ʿImrān, (3:19)
[90] Sūrat Āl ʿImrān, (3:85)
[91] Sūrat al-Aḥzāb, (33:64)

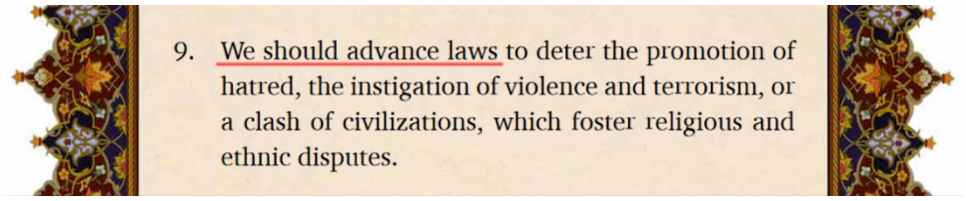
لَّقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ[92]

"They have certainly disbelieved who say, 'Allah is the Messiah, the son of Mary.'"

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لا يُحِبُّ الْكَافِرِينَ[93]

"Say: Obey Allah and the Messenger. But if they turn away, then indeed Allah does not love the disbelievers."

In summary, to say they reject religious preference and to claim that this is from the "true meaning" of Islam is absolute zindaqah and a one-way ticket to apostasy for anyone to believe this, and anyone who stops short of making takfīr of such a person after knowing the reality of what is said and what they have said has not even smelt the scent of Islam himself.



This goes against the core principle of walāʾ and barāʾ, as well as criminalizing the actualization of the millah of Ibrāhīm ﷺ, which we cited earlier. The clash between īmān and kufr is ongoing until the last of the Muslims disappears from this earth. Again, it requires very little to no explanation to highlight the level of zandaqah that this charter as a whole is promoting.

This charter is filled with vague statements alluding to kufr without explicitly saying it, and we've just provided some of the clearest ones for the sake of brevity.

These so-called principles of the Charter of Mecca are principles of zandaqah without a shadow of a doubt for anyone who's even smelt the scent of Islam. If this is the reality of the "Charter of Mecca", what about those who attribute it to the "true meaning of Islam", or finance such a charter, or support it, or promote it? Kufr upon kufr.

We've previously mentioned this one in Part 1 of the Madkhalī series, and as we've mentioned then, and your own senior scholars have cited before us, and the Salaf have said prior to them, this is kufr by the consensus of Ahl al-Sunnah wa al-Jamāʿah.

Shamsi:[94] Khalas, they're heretics, brother. Anyone who rejects some ḥadīth—who started this? The **Muʿtazilah**. Who started rejecting ḥadīth about certain things about the Dajjāl? The Muʿtazilah heretics. So anyone who rejects the ḥadīth of the Prophet—if he says, "I don't believe it's authentic," that's [different]. But if he says, "I know it's a ḥadīth, but I don't follow it because it doesn't make sense to me," he is a disbelieving heretic to reject the ḥadīth of al-Muṣṭafā (the Chosen One).

---

[92] Sūrat al-Māʾidah, (5:72)
[93] Sūrat Āl ʿImrān, (3:32)
[94] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=12946

“We are not Obligated to follow Āḥād Ḥadīth”

MBS:[95] And this āḥād (ḥadīth that doesn’t reach the level of tawātur) ḥadīth—**we aren’t obligated to follow it** like the obligation of following the mutawātir ḥadīth, except if it coincides with clear textual proof (Qurʾān) and a clear dunyā-related benefit, especially if it is a ṣaḥīḥ āḥād ḥadīth.

“Danger of Applying Āḥād (Singular/Non-Mutawātir) Ḥadīth”

MBS:[96] (If you were to apply the ṣaḥīḥ āḥād narrations unrestrictedly), you may be calling into question (or challenging) Allah’s ability that the Qurʾān is appropriate for every time and place.

“Absolute Rejection of the Āḥād (Singular/Khabar) Ḥadīth”

MBS:[97] So the government, from a Sharʿī standpoint, is obligated to implement texts within the Qurʾān and the mutawātir ḥadīth, and it assesses the āḥād ḥadīth—if it is authentic or weak, and other factors (dunyā-related benefit). **And we don’t even consider the khabar ḥadīth (āḥād ḥadīth with a singular narrator) at all.**

“Implementing ḥudūd (taken from āḥād ḥadīths) is a distortion of the Sharīʿah.”

MBS:[98] And if you were to come and implement a punishment with the premise that it is a **Sharʿī** punishment, without it being found in the Qurʾān or the mutawātir ḥadīth, then this is a **falsification of the Sharīʿah.**

“Attributing Zandaqah to the Religion & the Saudi System of Governance”

MBS:[99] So this is the correct methodology to applying the **Qurʾān** and **Sunnah**, based upon our constitution and system of governance.

Fox News Host:[100] Would there be a defense pact maybe, between Saudi Arabia and the United States, and what would that—would it look like an Article 5 in NATO?

---

[95] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=12972
[96] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=12994
[97] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=13007
[98] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=13034
[99] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=13054
[100] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=13063

MBS: Yeah—first of all, **we have some sort of that in the past 80 years**. We're the biggest buyer of American armed manufactures. I believe Saudi Arabia alone is bigger than the next five buyers from America, so Saudi Arabia is critical in your armed import economically, and **we have a lot of security military ties** that really strengthen the position of Saudi Arabia in the Middle East**, and strengthening the position of America globally, especially in the Middle East.**

You don't want that to be shifted, you don't want to see Saudi Arabia shifting their armament from America to another place, so that document—**it will strengthen that. It will strengthen the interest of America, [its] security interests, [its] military interests, and also economic interests**, and also it will save effort and headache from the Saudi side of not switching to other places…

PGL: The **kufr** here is clear to anyone who has even smelt the scent of Islam, and even according to the Madkhalī doctrine, strengthening the position of the biggest disbelievers within the lands of the Muslims is a clear-cut admission of **mūẓāharah** (aiding) of the disbelievers against the Muslims, unless you are under the **kufrī** assumption like **as-Sudays**?

As-Sudays: And today, the Kingdom of Saudi Arabia, and the United States of America—**and they are pillars of this world in their [beneficial] effect** and are led under the leadership—and all thanks are to Allah—of the Custodian of the Ḥaramayn, and the American president—in establishing peace, security, stability, and ease in the world. And we ask Allah to **make firm their feet [on this path] and place His blessings** within their efforts…

PGL: The reality of the American position within the lands of the Muslims has done nothing but spread the rule of democracy, secularism, feminism, homosexuality, the absolute dissolution of the Millah of Ibrāhīm, as well as the dissolution and criminalization of al-walāʾ wa al-barāʾ. Is this also kufr and dūna kufr? Yā zanādiqah**!**

If you argue that they are just helping the Americans defeat the Khawārij, then this is still apostasy, as even for argument's sake, these people are Khawārij, **then they'd still be Muslims**. You cannot help a kāfir against a Muslim, regardless.

Moreover, don't let the idiot Madkhalī conflate between aiding the disbelievers against the Muslims, and seeking the aid of the disbelievers. **These are two separate things**. The latter has specific conditions in which it's allowed, while the former is kufr by consensus, in all its manifestations. Ash-Shaykh ʿAbd al-Raḥmān bin Ḥasan Āl ash-Shaykh said [in *Kitāb al-Mawrid al-ʿAdhb az-Zulāl fī Kashf Shubah Ahl*, pg. 291]:

مُوَالاة الْمُشْرِكِ، وَالرُّكُونُ إِلَيْهِ، وَنُصْرَتِهِ، وَإِعَانَتِهِ بِالْيَدِ أَوِ اللِّسَانِ أَوِ المَالِ، كَمَا قَالَ تَعَالَى
﴿ فَلا تَكُونَنَّ ظَهِيراً لِلْكَافِرِينَ ﴾،
وَقَالَ: ﴿ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيراً لِلْمُجْرِمِينَ ﴾،
وَقَالَ: ﴿ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ، وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾.

وَهذَا خِطَابٌ مِنَ اللَّهِ تَعَالَى لِلْمُؤْمِنِينَ فِي هذِهِ الأُمَّةِ، فَانْظُرْ أَيُّهَا السَّامِعُ أَيْنَ تَقَعُ مِنْ هذَا الخِطَابِ، وَحُكْمُ هذِهِ الآيَاتِ.

Taking the Polytheists as allies, and inclining towards them, and granting them victory and aiding them with their hands, or their tongue, or their wealth, as Allah says: {So never be a supporter of the disbelievers.}, and He said: {He said: "My Lord! For that with which You have favored me, I will never more be a helper for the Mujrimūn (criminals, disobedient to Allah, polytheists, sinners, etc.)!"}, and He said: {It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the Dhālimūn (wrong-doers, those who disobey Allah).} And this is Speech from Allah, the Most High, is directed at the Believers from this Ummah; so reflect, O listener, where you stand from this Speech, and the associated ḥukm of these āyāt.

Ibn 'Abd al-Wahhab is not Saudi Arabia. Saudi Arabia has Sunni and Shiite, and among Sunni, you have four schools, and Shiite have different schools, and all of them are represented in number of religious boards . Today, No one can push one of the schools' views to make it as the only way of seeing religion in Saudi Arabia. Maybe that took place in some parts of our history due to the events that I told you about, especially in the 80s, and the 90s, and early 2000s. But today, we are back on the right track, as I said. We are going back to the roots, back to pure Islam, to be sure that the soul of Saudi Arabia, based on Islam, our culture, whether tribal, or urban , is serving the nation , serving the people, serving the region, serving the whole world, and is leading us to economic growth. And that's what happened in the past five years. So today, I'm

PGL: This Arab news website is an official outlet of the Saudi government, so you can't come and say that this is "Western propaganda or Iranian propaganda". Here is a screenshot of the transcript from the official website: So according to Mohammed bin Salman, the right track and the return to the pure Islam is to not push any of the "different schools" as the only way of seeing religion in Saudi Arabia. He said this, by the way, within the context of discussing Sunni and Shia "schools of thought". His indication of "returning to the pure Islam" is also said within the context of contrasting it to the past 20 to 40 years of religious methodology as practiced within Saudi, which falls within the time of Ibn Bāz, Ibn ʿUthaymīn, and their other contemporaries, thus implicitly saying that what they were upon was not the pure Islam that Mohammed bin Salman is apparently upon. Pure Islam isn't one thing in one era and another thing in another era.

Is this not zandaqah, even according to the Madkhalīs? And to attribute this to the pure Islam, he's attributing zandaqah to Allah, wa al-ʿiyādhu billāh. Or is this zandaqah dūna zandaqah?

The Crown Prince: Well, about the death penalty, we got rid of all of it, except for one category, and this one is written in the Qu'ran, and we cannot do anything about it, even if we wished to do something, because it is clear teaching in the Qu'ran. If someone killed someone, another person, the family of that person has the right, after going to the court, to apply capital punishment, unless they forgive him. Or if someone threatens the life of many people, that means he has to be punished by the death penalty. That's a teaching in the Qu'ran. Regardless if I like it or not, I don't have the power to change it.

This is him verbatim saying we got rid of the Sharīʿah of Allah. The death penalty within Islam is established by consensus of the Ummah and matters other than Qiṣāṣ (equal retribution), and with regards to someone spreading corruption in the land. It is (also) established upon the one who changes his religion from Islam. This is established by many aḥādīth, including the one in Bukhārī:

دَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، أَنَّ عَلِيًّا ـ رضى الله عنه ـ حَرَّقَ قَوْمًا، فَبَلَغَ ابْنَ عَبَّاسٍ فَقَالَ لَوْ كُنْتُ أَنَا لَمْ أُحَرِّقْهُمْ، لأَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " لاَ تُعَذِّبُوا بِعَذَابِ اللَّهِ " . وَلَقَتَلْتُهُمْ كَمَا قَالَ النَّبِيُّ صلى الله عليه وسلم " مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ " .

Narrated `Ikrima:
`Ali burnt some people and this news reached Ibn `Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet (ﷺ) said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet (ﷺ) said, 'If somebody (a Muslim) discards his religion, kill him.' "

Shamsi:[101] And leaving off has many meanings. Leaving off means they changed. Like the Prophet said, "Whoever abandons (left completely) their religion, then kill them." The capital punishment in Islam—the apostate—should be killed in a Muslim country, under Islamic Sharīʿah.

PGL: This is the ḥukm of Allah, that MBS has openly rejected and declared to the world that we should not follow, and likewise has claimed that by him not following it, it is a "return to the pure Islam." May Allah disfigure his face. What about stoning the married adulterer? A practice implemented by the Messenger, his Ṣaḥābah, and the Salaf! Stoning is a death penalty within Islam.

حَدَّثَنَا يَزِيدُ، أَنْبَأَنَا يَحْيَى، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، أَنَّ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ
إِيَّاكُمْ أَنْ تَهْلِكُوا عَنْ آيَةِ الرَّجْمِ، وَأَنْ يَقُولَ قَائِلٌ: لا نجِدُ حَدَّيْنِ فِي كِتَابِ اللَّهِ تَعَالَى، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَجَمَ، وَرَجَمْنَا بَعْدَهُ[102]

It was narrated from Saʿīd bin al-Musayyib that ʿUmar bin al-Khaṭṭāb رضي الله عنه said: Beware of overlooking the verse of stoning, and (do not let) anyone say: "We do not find two ḥadd punishments in the Book of Allah," for I saw the Messenger of Allah (ﷺ) stone [adulterers], and we stoned [them] after he was gone.

Can the open rejection of the Book of Allah and the Sunnah of His Messenger ﷺ get any clearer than this? What will the Madkhalīs say now about this open rejection, this open ascribing to the Sharīʿah of that which isn't within it, and the shrewdness to openly declare this, whilst he's apparently surrounded by the so-called senior scholars? Maybe it's tabdīl dūna tabdīl. Qatalakumullāhu jamīʿan.

Within this article, it highlights the sheer zandaqah of Muḥammad bin Salmān, as well as the fact that you can call him anything but a Salafī. Would any true Salafī say such disastrous things?

---

[101] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=13406
[102] Bukhārī 2462, Muslim 1691, Aḥmad 302, and more

The Atlantic: Do religious leaders ever object to music?

The Crown Prince: Yes, they do that. And they argue that and we argue back. So again, we go back to this Islamic teachings. So the music, it's an arguable thing in Islam. It's not something that is agreed on among the Muslims, and they know that. If it is agreed on among the Muslims, we have a rule among the Prophet's teachings that say that necessities can remove some of the restrictions –

The Atlantic: Necessities preclude restrictions?

A couple of things to unpack here. Increasing tourism is not a ḍarūrah; it's not a necessity. I'm not sure which book of fiqh he got that from, which drunkard gave him such a fatwā. Secondly, music is not an arguable thing within Islam. Only the people of bidʿah say this. Thirdly, to finish off his prolific istidlāl, he conflates between *ad-ḍarūrāt tubīḥ al-maḥẓūrāt* and choosing the lesser of two evils.

The Atlantic: Necessities preclude restrictions?

The Crown Prince: Yes, so if I'm going to get the employment rate down, and tourism could create one million jobs in Saudi Arabia, that means if I can keep $30 billion from leaving Saudi Arabia, and most of it stays in Saudi Arabia, so Saudis don't travel as much as they do, that means, I have to do it. They're going to do it anyway outside of Saudi Arabia. So we have a third thing to say: Choose a lesser sin rather than a bigger sin.

And this just highlights that this guy's actually stupid. He's actually stupid, which is probably why the Madkhalīs relate to him so much. Two peas in a pod intellectually. Both have combined their zandaqah with idiocy. Qatalahumullāhu jamīʿan.

Muḥammad bin Salmān and his accursed entertainment authority has allowed nudity, degeneracy, and corruption to spread within the Holy Lands to such an extent—one that was unfathomable and unimaginable just 15 years ago, even in the most corrupt lands of the Muslims—is now on full display for the world to see in the Jazīrah (Peninsula) of Muḥammad ﷺ. There has been much of Muḥammad bin Salmān's display of absolute disregard for the sanctity of this land, as well as the sanctity of the religion of Allah, more importantly; but it seems with each passing year, the insult to the dīn of Allah gets more brazen, and we ask Allah for salāmah.

It truly puts into perspective how al-Jazīrah is home to the descendants of the Ṣaḥābah ﷺ, as well as it is home to the descendants of Abū Jahl, ʿalayhi laʿnatu Allāh.

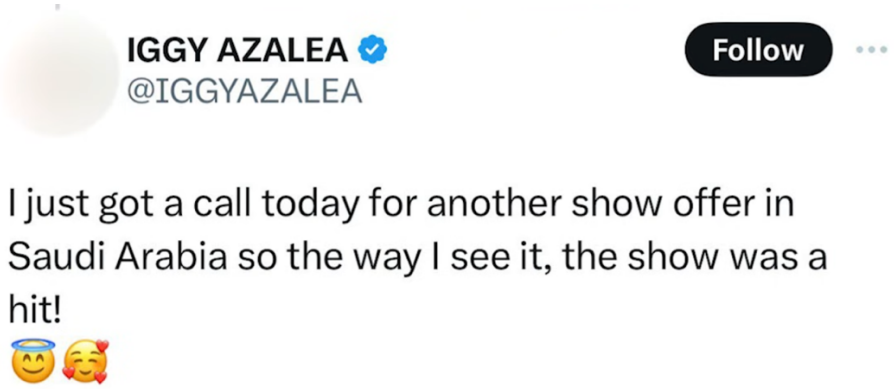
It is no secret that recently, the accursed entertainment authority, which is authorized and given authority by Mohammed bin Salman himself, invited Iggy Azalea to the Arabian Peninsula.

While she is just another prostitute singer, the contents of her song that she chose to sing highlight the absolute disregard and almost subliminal challenge to any and all religious sanctity.

One must understand, in Saudi Arabia, **and in every other authoritarian country**, you are **not allowed** to do anything of scale or magnitude **<u>without express and explicit approval</u>**.

They have to submit their set, song, lyrics to this entertainment authority and get approval prior to performing. This is the case with any company inviting a singer to put on a show. This is standard. Inviting this prostitute was no different.

These are the contents and lyrics that were performed by this prostitute in the blessed lands. And remember, as you listen, this is the music that is deemed ḥalāl, due to necessity "ḍarūrah," by Mohammed bin Salman in order to increase tourism.

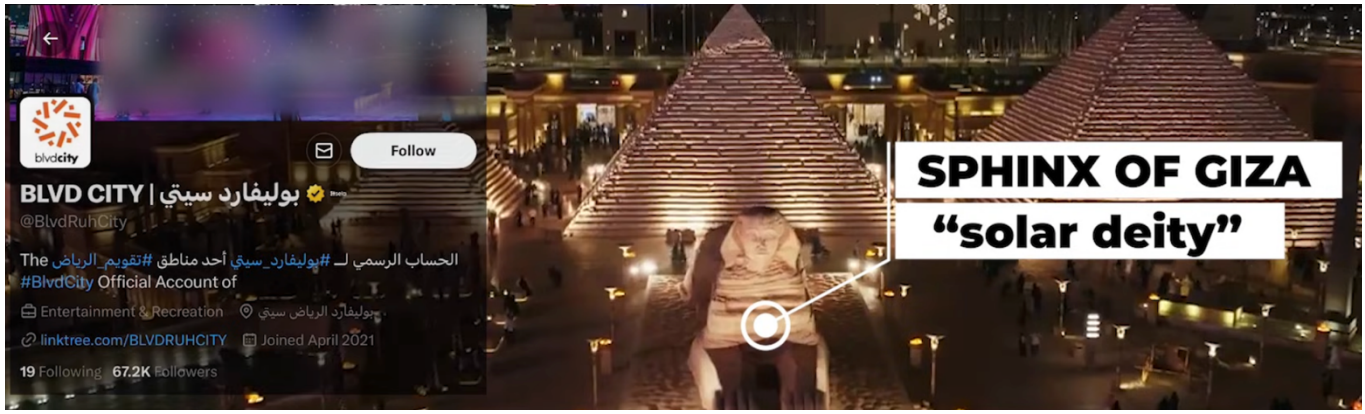


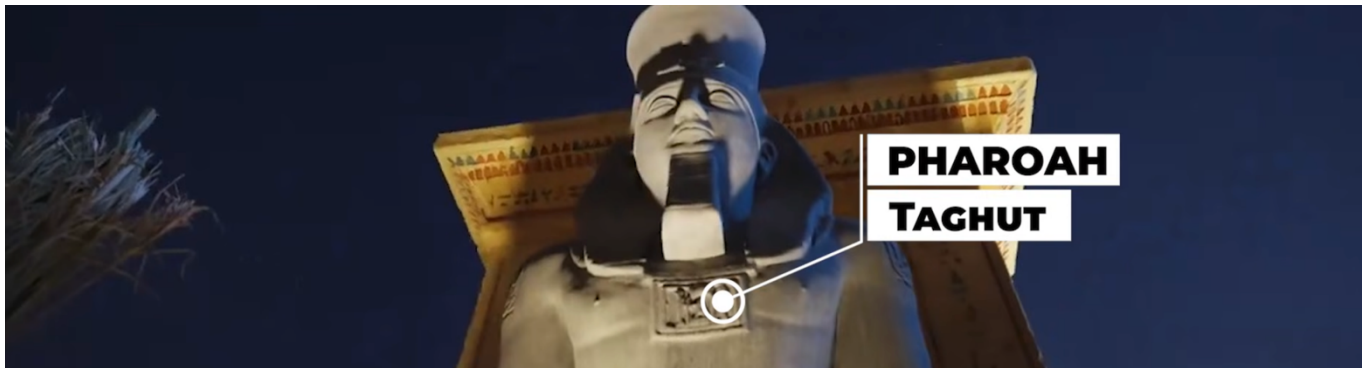
And because, "*hey, the Saudis are gonna go to concerts outside of Saudi, so might as well do the concert in Saudi to benefit from the money they'd spend outside of Saudi.*" Braindead logic, to say the least.

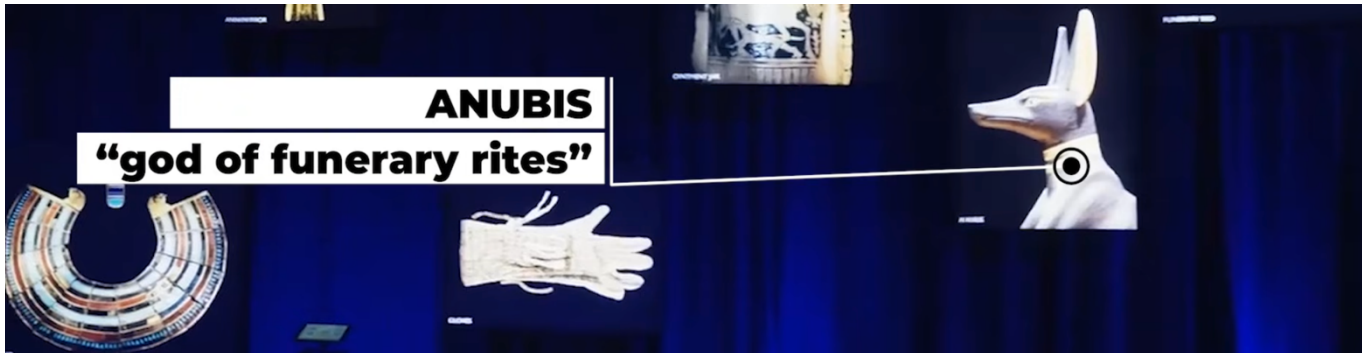
Lord, lemme know if you got us, preaching about prophets, it ain't no one man can stop us, bow down to a goddess (x2).

This, of course, violates the very essence of *al-kufru biṭ-ṭāghūt*. How can you claim to be the land of tawḥīd when you are actively financing, promoting, and granting permission to an enemy of Allah to come to your land and openly insult Allah and His Messenger ﷺ, and then to shamelessly justify it under the guise of "needing to keep the tourism money in Saudi"? How can you claim to love Allah and His Messenger ﷺ, but promote heresy towards them within your lands?

Of course, the heresy doesn't stop there, with the entertainment authority leaving no tenet of tawḥīd unprovoked and unchallenged, when they begin building statues of idols and **ṭawāghīt that were worshipped besides Allah in the past**. For what, you might ask? To further stimulate their economy and tourism industry. How can you make *al-kufru biṭ-ṭāghūt* if you create sculptures of them, and invite the world to come and visit them, and remember them, and reminisce over them?


blvdcity
Follow
BLVD CITY | بوليفارد سيتي
@BlvdRuhCity
The الحساب الرسمي لـ #بوليفارد_سيتي أحد مناطق #تقويم_الرياض
#BlvdCity Official Account of
Entertainment & Recreation
بوليفارد الرياض سيتي
linktree.com/BLVDRUHCITY
Joined April 2021
19 Following 67.2K Followers
SPHINX OF GIZA
“solar deity”


PHAROAH
TAGHUT


ANUBIS
“god of funerary rites”

HORUS
“sun god”

Shamsi:[103] When you turn away from the teaching of Allah, **you start falling into contradictions.** So we have here in the western world, and everywhere—not just in the western world—they teach the people: stay away from disrespecting women, don't carry knives, stay away from violence. On the other hand, **they bring singers, and they pay ridiculous money** for the singers who beautify and glorify this type of life, be it violence, alcohol, drugs, disrespecting women.

So on one hand they teach the youth, or children at school and colleges, don't carry knives, don't get involved in violence, don't get involved in drugs, don't get involved in alcohol, and so on. **But on the other hand**, they pay ridiculous money to singers who beautify and glorify these types of things. So glory be to Allah, how do you want people to stay away from violence when you are bringing singers to glorify drugs to them, disrespecting women, and so on…

PGL: Substitute knives, violence, and drugs with shirk and kufr, then realize the fallacy of those who claim Saudi is the land of tawḥīd, and even more deluded and drunk to claim that Muḥammad bin Salmān is a Sunni Salafī. The reality of Saudi Arabia is that it used to be the land in which tawḥīd was taught. It used to be the land where students went to learn the pure millah of Ibrāhīm. It used to be the home of scholars who feared no one but Allah. It used to be the land in which the works of a Shaykh, al-Mujāhid, al-Mujaddid Muḥammad bin ʿAbd al-Wahhāb, were taught in a manner that was consistent with his life and the life of his near descendants. But now, at the tutelage of Muḥammad bin Salmān, ʿalayhi laʿnatullāh, and all those sell-out scholars who support him, are working in tandem with the greatest enemies of Islam to slowly but surely change the learning curriculum of Saudi Arabia as a whole.

Parliament Member:[104] That goes along with that fundamentalist view of Islam around the globe. Do you know of any metrics that the department (of State) is following to support their claim (Saudi) that they're working on that? How are we gauging that? How are we going to determine whether or not they're following with that portion of the agreement?

Parliament Member: Well, one of the outcomes of the President's Summit in Riyadh was the creation of the center to counter extreme Muslim messaging with Saudi Arabia. This center now exists; it was inaugurated while we were there. The center has a number of elements to attack extremism around the world.

One of the elements that we are visiting with them about, and the Saudis have already taken steps on**, is to publish new textbooks** that go into the schools that are in the mosques around the world. These textbooks are to replace textbooks that are out there today **that do advocate extreme Wahabism viewpoints** around the justification of violence.

We've asked that they not only publish the new textbooks, we've asked that they retrieve the existing textbooks so we get those back. That's just one example. This center is going to have a very broad range, from social media, to broadcasting, to **how young imams are trained** in the theological centers.

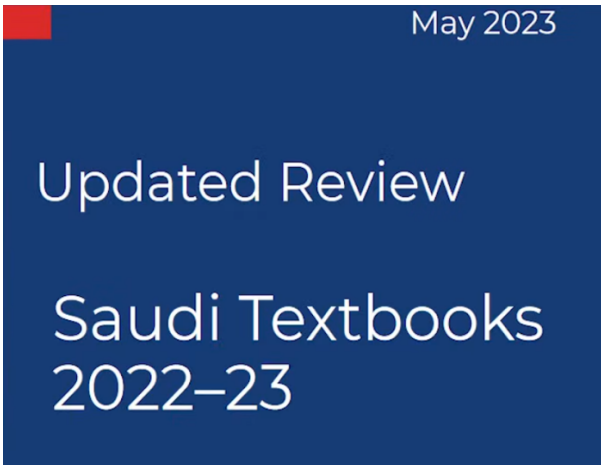
---

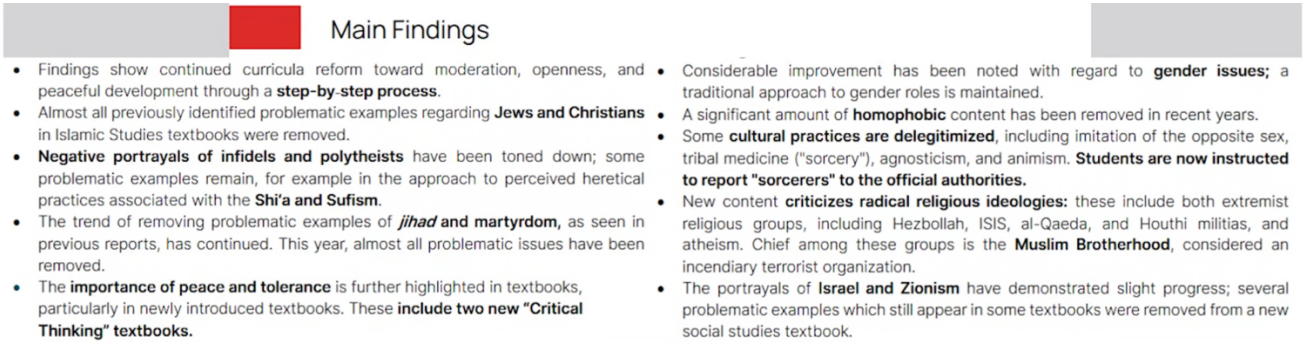
[103] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=13722
[104] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=13856

And we are working with them (the Saudis) today, with the establishment of the new center, on what are the measures that we will hold ourselves accountable to. That's one of the charges (responsibility) of the State Department, is working with the Saudis and others, as we bring this center up to an operating level.

Parliament Member: Thank you, Mr. Secretary. My time's expired. I yield.

IMPACT-se aims to prevent the radicalization of children and youth as the most vulnerable members of society. We believe that children should be nurtured and prepared for futures of hope, success, and happiness, while taught to embrace mutual respect and acceptance of those who may differ in various ways from themselves.





Main Findings

- Findings show continued curricula reform toward moderation, openness, and peaceful development through a **step-by-step process**.
- Almost all previously identified problematic examples regarding **Jews and Christians** in Islamic Studies textbooks were removed.
- **Negative portrayals of infidels and polytheists** have been toned down; some problematic examples remain, for example in the approach to perceived heretical practices associated with the **Shi'a and Sufism**.
- The trend of removing problematic examples of ***jihad* and martyrdom,** as seen in previous reports, has continued. This year, almost all problematic issues have been removed.
- The **importance of peace and tolerance** is further highlighted in textbooks, particularly in newly introduced textbooks. These **include two new "Critical Thinking" textbooks.**
- Considerable improvement has been noted with regard to **gender issues;** a traditional approach to gender roles is maintained.
- A significant amount of **homophobic** content has been removed in recent years.
- Some **cultural practices are delegitimized**, including imitation of the opposite sex, tribal medicine ("sorcery"), agnosticism, and animism. **Students are now instructed to report "sorcerers" to the official authorities.**
- New content **criticizes radical religious ideologies:** these include both extremist religious groups, including Hezbollah, ISIS, al-Qaeda, and Houthi militias, and atheism. Chief among these groups is the **Muslim Brotherhood**, considered an incendiary terrorist organization.
- The portrayals of **Israel and Zionism** have demonstrated slight progress; several problematic examples which still appear in some textbooks were removed from a new social studies textbook.

PGL: This curriculum change has been tracked by Impact SE, which is an Israeli think tank, and they've tracked some very troubling changes within the Saudi curriculum, as cited in their most recent report, which will be linked in the description, in shāʾ Allāh Talha, you can check it out. Which begs the question: how can a land be the land of tawḥīd, and how can its leaders be Salafī, if they're actively, measurably, and tangibly trying to undermine the very core of tawḥīd and Salafiyyah at its very foundation?

Parting Words – Poem and Advice from Shaykh al-Islām and the Qurʾān

Shamsi:[105] Muhammad bin Salman is not secular, **he's a Muslim Salafi.**

PGL:

أَتُحِبُّ أَعْدَاءَ الحَبِيبِ وَتَدَّعِي حُبًّا لَهُمْ؟ مَا ذَاكَ فِي إِمْكَانِي؟
وَكَذَا تُعَادِي جَاهِدًا أَحْبَابَهُ، أَيْنَ المَحَبَّةُ يَا أَخَا الشَّيْطَانِ؟

وَقَالَ شَيْخُ الإِسْلامِ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ رَحِمَهُ اللَّهُ تَعَالَى رَحْمَةً وَاسِعَةً، وَغَفَرَ اللَّهُ لَهُ، وَرَفَعَ ذِكْرَهُ فِي الدُّنْيَا وَالآخِرَةِ:
فَاللَّهَ اللَّهَ يَا إِخْوَانِي، تَمَسَّكُوا بِأَصْلِ دِينِكُمْ، وَأَوَّلِهِ وَآخِرِهِ وَرَأْسُهُ: شَهَادَةِ أَنْ لا إِلهَ إِلَّا اللَّهُ، وَاعْرِفُوا مَعْنَاهَا، وَأَحِبُّوهَا، وَأَحِبُّوا أَهْلَهَا، وَاجْعَلُوهُمْ إِخْوَانَكُمْ وَلَوْ كَانُوا بَعِيدِينَ، وَاكْفُرُوا بِالطَّوَاغِيتِ، وَعَادُوهُمْ، وَأَبْغِضُوهُمْ، وَأَبْغِضُوا مَنْ أَحَبَّهُمْ، أَوْ جَادَلَ عَنْهُمْ، أَوْ لَمْ يُكَفِّرْهُمْ، أَوْ قَالَ: مَا عَلَيَّ مِنْهُمْ، أَوْ قَالَ: مَا كَلَّفَنِيَ اللَّهُ بِهِمْ؛ فَقَدْ كَذَبَ هذَا عَلَى اللَّهِ وَافْتَرَى، فَقَدْ كَلَّفَهُ اللَّهُ تَعَالَى بِهِمْ، وَافْتَرَضَ عَلَيْهِ الْكُفْرَ بِهِمْ وَالْبَرَاءَةَ مِنْهُمْ، وَلَوْ كَانُوا إِخْوَانَهُمْ وَأَوْلادَهُمْ.
فَاللَّهَ اللَّهَ يَا إِخْوَانِي، تَمَسَّكُوا بِذلِكَ، لَعَلَّكُمْ تَلْقَوْنَ رَبَّكُمْ وَأَنْتُمْ لا تُشْرِكُونَ بِهِ شَيْئًا.
اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ، وَأَلحِقْنَا بِالصَّالِحِينَ.

Do you love the enemies of our beloved [Messenger], whilst falsely claiming love for him? For this is surely not a possibility.

And likewise, you make an enemy of his beloved, those who strive [in the path of Allah], so where are the signs of your [claimed] love [of the Messenger], O brother of the devil?

And Shaykh al-Islām Muḥammad bin ʿAbd al-Wahhāb, may Allah have mercy upon him, and forgive him, and raise his mention in the Dunyā and Ākhirah, said:

So rush to Allah, my brothers, and grab hold of the foundation of your religion—of which its first and last, and its head—is testifying that there is no Lord worthy of worship except Allah. So know its meaning and hold it close to your heart, and love those who adhere to it, and make them your brothers even if they were [physically] far away.

And reject and disassociate from the ṭawāghīt, and make them your enemies, and hate them, and hate those who love them, or defend them, or don't make takfīr of them, or say: "What they do is not my concern," or "Allah did not oblige me with [making takfīr] of them." Then such a person has lied upon Allah and fabricated [against Him].

For verily Allah has obliged him with [making takfīr of] them, and likewise rejecting and disassociating from them, even if they were your blood-brothers and sons. So rush to Allah, my brothers, hold firm to this (i.e., al-kufr biṭ-ṭāghūt), lest you meet Allah whilst not having associated any partners with Him. O Allah, depart us from this life as Muslims, and make us follow in the footsteps of the Pious.

---

[105] https://youtu.be/v19AJrIMdZQ?list=PL1AIiP48reoTdP6mmD0fkQffP4CvnO9NE&t=13981

Recitation by Shaykh Muḥammad Ayyūb

Al-Anʿām (6:21–24)

وَمَن أَظلَمُ مِمَّنِ ٱفتَرَى عَلَى ٱللَّهِ كَذِبًا أَو كَذَّبَ بِـَٔايَٰتِهِۦٓۚ إِنَّهُۥ لا يُفلِحُ ٱلظَّٰلِمُونَ

And who is more unjust than one who invents about Allah a lie or denies His verses? Indeed, the wrongdoers will not succeed.

وَيَومَ نَحشُرُهُم جَمِيعا ثُمَّ نَقُولُ لِلَّذِينَ أَشرَكُوٓاْ أَينَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُم تَزعُمُونَ

And [mention, O Muhammad], the Day We will gather them all together; then We will say to those who associated others with Allah, "Where are your 'partners' that you used to claim [with Him]?"

ثُمَّ لَم تَكُن فِتنَتُهُم إِلَّآ أَن قَالُواْ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشرِكِينَ

Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated."

ٱنظُر كَيفَ كَذَبُواْ عَلَى أَنفُسِهِم وَضَلَّ عَنهُم مَّا كَانُواْ يَفتَرُونَ

See how they will lie about themselves. And lost from them will be what they used to invent.

In-Video References Used (please avert your eyes from that which displeases Allah, as you come across it):

Charter of Mecca: https://www.themwl.org/sites/default/files/TheCharterofMakkah.pdf

Saudi Gazette https://saudigazette.com.sa/article/575062

The Center for Safeguarding Intellect: https://x.com/fekerksa?lang=ar

Arab News Article: https://www.arabnews.com/node/2035471/saudi-arabia

Updated Saudi Textbook Review May 2022-23: https://www.impact-se.org/wp-content/uploads/Updated-Review-Saudi-Textbooks-2022-23.pdf

Updated Saudi Textbook Review May 2023-24: https://www.impact-se.org/wp-content/uploads/Updated-Review-Saudi-Textbooks-2023-24.pdf